THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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OVERCOMING DISUNITY

Lovers of India need not be alarmed about Hindu-Muslim disunity, however much they may grieve over it. The same remark applies to the orthodoxy of those Hindus who feel that rigidity of caste distinctions and therefore the existence of untouchability are necessary adjuncts to their religious life. It applies also to the other signs which bring out the fact that India is not a united country.

But—is there a single nation where the forces of disunity are not at work? There is only apparent or imposed unity in several countries because they are engaged in prosecuting a war. And war, in the Far East as in Europe, is itself a huge and terrifying symbol of disunity and disharmony. Christendom is not a united whole any more than Hindudom. The faith of Islam has never been able to maintain a real and intelligent unity among its followers in Turkey, Egypt, Arabia, Persia, India and China; disharmony would precipitate itself in the very hour of a discussion about the vital principles essential to the unity of all the adherents to the creed of Islam. In this connection we may refer to Shri Benoy Kumar Sarkar's article on p. 124 on "The Prospects of Progress"; some, and among them ourselves, may not subscribe to the idea of fatality which seems implicit in the able survey of Shri Sarkar and believe that India must pass through the stages of economic and industrial upheaval through which Europe has passed. Such a view was subscribed to as far back as 1913 by so able a thinker as G. Lowes Dickinson in his report to the Albert Kahn Travelling Fellowships. But can we not, should we not, learn from the blunders of the European nations and avoid befouling our national atmosphere with the fogs of factories, huge in size and wholesale in production, sowing thereby the seeds of future strife, wars and misery?

It is not against the use of the machine that India should guard herself, but against its misuse; the machine should be the real helpmeet of the labourer, keeping his home prosperous. But it must not become the slave of the few, who would use it to the detriment of the many at home and would make it a cause for their country to engage in war abroad.

Is not the real difficulty in the way of bringing about a lasting peace neglect to determine the true causes of wars? Are not the best minds of the world inclined to attribute the prevailing chaos to weak moral principles rather than to false economic ones? Have not political and economic remedies failed because they were devoid of correct moral principles? The death of the League of Nations took place because it tried to manipulate political and economic arrangements without the sound basis of ethics and of morality. This war for place and produce came about because their own moral Soul was not invoked by the powerful conquerors of 1918. Why should the ship of India follow in that stormy wake?

India has a greater and a nobler task to perform—to seek the principle of unity; and that is not to be found in codes of politics nor in tomes of economics. The failure of democracy has to be traced to the same root from which grows the failure of the individual life—human selfishness. The civilization which is dying has developed almost to perfection the art of selfishness, and pictures of that selfishness are easily seen in banks and shops, in courts of royalty and in houses of republicans, in a society wherein the few rich do not mind "enjoying" at the expense of the many poor. Modern science with its prodigious labour has strengthened that selfishness —the one universal characteristic of educated humanity. Differences are there, in knowledge and in ability to practise selfishness and to exploit others; individuals as nations practise selfishness in different degrees; the more "educated" and the more "advanced" are more and more cunningly selfish at the expense of the "illiterate" peasants and the "backward" nations.

Neither world-peace, nor order and harmony within the borders of a single territory are possible when selfishness is the actual motive of nations; any more than there can be concord and happiness in a family wherein some members try to live at the expense of others; any more than there can be heart-contentment and mental nobility in a human being in whom selfishness is active. Not only has this been taught by the Asiatic Sages of old and by the Greek philosophers, pioneers of the European civilization, but it has been declared even by clear-sighted poets of later days. Thus, to quote from the great dramatist of the age in which selfishness grew to imperial dimensions—Henrik Ibsen. The great Norwegian must have seen the dangers to Democracy when the latter was still ripening; in 1885 speaking to an audience of the working classes, he said :—

"Democracy by itself cannot solve the social question. We must introduce an aristocratic element into our life. I am not referring, of course, to an aristocracy of birth, or of purse, or even of intellect. I mean an aristocracy of character, of will, of mind. That alone can make us free."

Europe did not listen to the voice of one of her greatest dramatists; but why should India not follow the advice, which is but an echo of her own ancient native idea? Aristocracy of character, of will, of mind, will not be created by our modern universities where book-learning is great, where head-polishing and word-weaving are going on but where nobility of mind and intelligence of heart are not brought to birth.

The reform of the Indian universities in keeping with what is hoped for and expected of the country is overdue. We

need not only skilled mechanics and engineers, not only clever apothecaries and doctors, but also poets to inspire the masses and philosophers to guide them aright. The politicians' monopoly in leadership needs to be broken, and right reform in the universities will give us this result.

The death of selfishness! How else can it take place in a man unless the mind which leads and plans day-to-day existence resolves to practise unselfishness and follows out that resolve at every turn? Similarly, India as a nation cannot become unselfish—economically, politically, socially—unless at least a number among its leaders practise unselfishness and create an aristocracy not of birth but of character, not of purse but of will and of mind. Like all things in nature, unselfishness of character, of will and of mind will not come to birth for the mere asking; one has to labour to acquire it. And here is a very important psychological principle; in adopting the right method of deliberately developing unselfishness, we also acquire the art of uniting ourselves with our fellows. Unity in thought leads to unity in action, and philosophical research into the mysteries of being reveals the mode of cleansing the mind, the seat of selfishness, of uniting ourselves with others. Political confusion will never end, nor social wire-pulling, nor commercial rivalries, till the mind is sobered by philosophy, till the heart is awakened by philanthropy.

Aldous Huxley in his *Ends and Means* suggested that like-minded persons with a view to self-improvement and to benefit mankind should form groups to study and to discuss the mystical and psychological problems of which he was writing. This was suggested as far back as 1921 by a son of India :—

> What are required now, immediately, are a few Cultural Units or centres where men and women, of the international world, may strive with all the powers of their souls to create and work out, as fully as may be possible, with the help of their philosophic and archetypal minds, the many phases which will enable the International State to come to fruition in the course of time. The cultural centres must be focal points at which the International State in miniature may exist.

The establishment of such cultural centres is not a new method: who has not heard of devoted pupils gathering round sage teachers to enquire into the mysteries of living, to learn the art of becoming unselfish? Too much of activity and too little of study and reflection will not save India: philosophic and religious inspiration moulded Asoka to create his kingdom, the like of which has not been seen again; tradition tells us that Rama won his wisdom to rule sitting at the feet of Vashistha and enquiring into the power of the *Vasanas*, sense-longings, and the way to overcome them.

We could multiply examples; but these are enough to show that what is needed to-day first and foremost is the conviction on the part of Indian leaders, especially the rising ones, that without a truly philosophic and spiritual culture disunity cannot be eradicated and Hindusthan cannot be liberated so that she may live a mistress in her own home, an elder sister to the young nations of the world.

THE PROSPECTS OF PROGRESS

A SOCIOLOGY OF THE BIRTH AND DECLINE OF CULTURES

[Professor Benoy Kumar Sarkar, author of numerous volumes on a variety of subjects, specializes in economics and sociology, in which fields his pioneering work has gained distinction.—ED.]

No doctrine appears more dominant in the social thinking and constructive statesmanship of to-day than that established by Lapouge in *Les Sélections Sociales*. In his message—that (1) the annihilation of the Aryan is inevitable; (2) all the forms and processes of contemporary civilization are but cumulatively heading towards regression and decay; and finally (3) progress cannot be considered the rational conclusion from the data of world-history—contemporary philosophy, sociology and politics find a challenge as well as a problem.

The thinkers who in recent years have preached mankind's regress are legion. From Spengler's *Decline of the West* has come the formula that the West is headed for decay. Romain Rolland has popularized the notion that Western civilization is doomed. In the Italian demographist Gini's analysis of "the parabola of evolution", the European races are all exhibiting senescence, with the exception, perhaps, of the Italians and the Slavs. American sociologists are not immune to this decline-cult and some of them are anxiously discussing the question with reference to the decline in the natural fertility of the Eur-American population. Indeed, in the *milieu* of the present European war the prospects of progress in world culture are naturally being discounted in many circles in both East and West.

In all these decline-cults of to-day the student of sociology is forced to grapple with the problems of social longevity, growth and expansion and, along with them, with the question of social metabolism and transformations. It is in and through social mobility, vertical or horizontal, that group metabolism manifests itself. An examination of the dynamics of life or of the forces that serve to transform and reconstruct the races, classes, castes and other groups ought, therefore, to furnish the fundamental logic behind all discussions bearing on the nature of decline and progress.

All through the ages there has existed a type of mentality that is interested in viewing the world from a pessimistic angle. The reasons are obvious. First, there is no possibility of denying the fact that there is a certain amount of misery and suffering always present, no matter how well placed the individual or the group. And in the second place, every honest intellectual can undoubtedly find in the "divine discontent" of the pessimists some very powerful aids to self-criticism and social regeneration. Indeed, it is to pessimism that the world owes many of the energistic adventures in the "transvaluation of values" and the upward trends in civilization. The value of pessimism as a constructive force cannot be ignored.

In these discussions, as in all others bearing on social life, there is general

agreement that transformation is going on around us. But it is, as a rule, while appraising the value to be attached to social metabolism that the diversity of schools arises, each with its own shibboleth based naturally on personal equations. Spengler is convinced in his own way that the seventeenth and eighteenth centuries were more "creative" than the nineteenth and the twentieth, and there are many who ignore the beneficial influence of social assurance and other modern legislation on the standard of living and the welfare of the masses.

But even those who admit that economic and cultural progress has been advancing from group to group and class to class fail often to realize that many of the transformations generally known as class or "social" revolutions are at bottom expressions of "racial" ups and downs. It is these replacements or absorptions of certain races by others that constitute the anatomical background of world-culture. The eternal story of mankind is to be found in a nutshell in the stone implements of the Palæolithic Ages, when the Mousterians had to give way to the Aurignacians and these latter were in their turn replaced by the Magdalenians and others. Migrations and race-contacts have always furnished the framework of organized social existence.

In historic times the subversion of the Roman Empire in Europe and that of the Hindu and other Empires in Asia likewise have spelt the ascendancy of certain "racial" elements at the cost of certain others. So far as modern Eur-Asia is concerned, all the different processes of social metabolism involved in race-mixture, race-submergence and race-uplift have been going on until we find that physico-anthropologically the modern Indian's affinities with the ancients of his land are perhaps as problematic as those of the modern European with the ancients of his continent.

The world-process in group metabolism is visible under our very eyes in Bengal. In the social economy of Bengal there are some thirty tribes known as "aboriginals" constituting a diversified group of a million and a quarter and representing some three per cent. of the total population. The "big three" of these "primitives", namely, the Santals, the Oraons and the Mundas, are statistically responsible for nearly two-thirds of this number. But while the "big three" alleged higher "castes", the Kayasthas, Brahmans and Vaidyas, numbering something over three millions, have, during the last forty years, grown 137 per cent., the "aboriginals" have grown 319 per cent. The rate of growth is phenomenal, pointing as it does to extraordinary "differential fertility".

This numerical growth, important in itself, acquires a fresh significance when one observes that the "aboriginals" are to-day more "Hindu" than "tribal" or animistic in religion. Nearly 66 per cent. of the "big three" primitives are "Hindu". Furthermore, as a qualitative transformation the Hinduization of the "aboriginals" is interesting in another respect. The Hinduized aboriginals form a part, nearly 12 per cent., of what are generally called the "depressed classes" of "Hindu" society.

We understand, then, that some of the "aboriginals" of yesterday constitute to a certain extent the "depressed" classes of to-day. In other words, the social metabolism which acts as a force in Hinduization hides the facts of, or

prepares the way for race-fusion and race-assimilation.

Nor does the "qualitative" aspect of social metabolism stop here. Among the "big three" alleged higher "castes", the Kayasthas were, during the last four decades, just below the Brahmans in number. But they have been increasing until to-day they outnumber the latter. In forty years, while the Brahman has grown 24 per cent., the Kayastha has grown 58 per cent. To what is this growth of the Kayasthas due? Not entirely to "relative" fecundity or "natural increment", *i.e.*, surplus of births over deaths as in "differential fertility". A great deal is to be accounted for by invasions from other castes whose upward trends have been manifest for a long time. The non-Kayastha, perhaps one of the "depressed" of yesterday, has grown into the alleged high caste of to-day. And in this, again, is registered not only a vertical social or class mobility but a racial transformation as well. From the "aboriginal" to the alleged "high caste" Hindu, the gap may be great, but bridging the gap is sure and firm, even though slow. Social "stratification" is not as rigid here as Ammon would have us believe in *Die Gesellschaftsordnung* (Social Order).

Altogether, the Bengali people is expanding, although it is undergoing a profound social metabolism, *i.e.*, a radical change in "class" character and "racial" make-up. The transformations that have been going on in Eur-America to-day, because of the pressure of the Slavs upon the other races, apparently belong practically to the same category as those in India. As for the "quality" of "hybrids" or their capacity to carry forward the torch of civilization, eugenics is still discreetly inconclusive, unless the exponent happens to have a conservative reform scheme on the anvil. But history announces that, notwithstanding the doctrine of Lapouge, races may come and races may go but civilization goes on for ever.

Attention may now be called to another field of metabolism and social transformation. The net result of the total evolution has succeeded in making out of Europe a continent of 470 millions. India possesses 352 millions, *i.e.*, nearly three-fourths of the population strength of Europe. There is contemplated the erection of a federal structure from the different units of the Indian sub-continent. Naturally, one encounters difficulties from the standpoint of *Geopolitik*, "geo-politics", *i.e.*, of boundaries and group-contacts. There is nothing exclusively Indian, Oriental, or tropical in these problems. The political anthropology or rather the "geo-politics" of Europe does not exhibit fewer inconvenient situations.

Europe possesses some thirty-two or thirty-three different states independent of one another, each endowed with sovereignty in international law. The prospects of Coudenove or Briand's Pan-Europa seem as remote to-day as they ever were. Measured by the European standard and according to European precedents, India might naturally be constituted of two dozen independent states. And that condition need not be condemned as a state of horrible disunion as long as the states-system of Europe is guaranteed on the map by the League of Nations or otherwise. The multiplicity of states is not necessarily a deterrent to progress, political, economic or social.

Let us glance at the domain of classes in "social" life and discuss some of the

problems of "stratification". The nature of the remaking of man due to social metabolism and the reconstruction of the relations between groups will become clear from a new view-point. The fact that in England the Catholics had to be "emancipated" shows that in certain respects they constituted for ages the "depressed classes" of the British people. We may take the Continental regions to-day and examine the relations between Christians and non-Christians, say, the Jews in Eastern and Central and in South-Eastern Europe. The Minorities Section of the League of Nations knows quite well what they are. The "social" position of the Jews in the United States is another common instance of Christian prejudice *vis-à-vis* non-Christians with which the student of social morphology is familiar in the Western world.

Then, again, among Christians a peculiar aspect of social mobility is seen in the relations between Catholics and non-Catholics. The ecclesiastical law of marriage until a few years ago did not leave much room for close *camaraderie* between the different denominations. And, in spite of the secularization of marriage laws, the unities have failed to make much progress in intimate domestic life. Besides, the narrow "communal", clan or class spirit, as understood and condemned nowadays in India, is embodied in the political parties of some of the powers, great, medium and small. As long as parties could be freely established, in pre-Fascist Italy, for instance, the *Popolari* was Catholic. The German *Zentrum* was likewise a Catholic Party. In Roumania, there is a Jewish Party and also its antithesis, namely, the Anti-Semite Party.

In the religious anthropology of Christendom, researchers are aware of the many sects among Protestants and of the numerous doctrinal and other differences that distinguish the social strata from one another. The Christian missionaries in China are aware every day, while dealing with the Chinese converts, of the pragmatic consequences of these diversities. They are at a loss to answer satisfactorily such questions from the Chinese converts as: "Whom are we to follow, the Baptists or the Episcopalians, the Evangelists or the Presbyterians?" "Who is your Jesus and who is their Jesus?" And so on.

It is clear that the last word of societal reconstruction in the socio-religious sphere has not been able to remove serious contention from the Christian world. India can make no better showing. On the strength of inductive and statistical researches in social metabolism and transformation it is desirable to understand that there is something like identity, parallelism and similarity between East and West. An adequate solution of "class-questions" still remains a desideratum with the most highly developed Aryans, Nordics and whom not.

An important factor in the remaking of mankind in contemporary times has been the reduction in mortality both in Europe and India. On this point certain observations are relevant. It is to be recalled that until 1905 Bavaria had an infant mortality rate of 248 per thousand live births. The Bengal rate has come down from 221 in 1914 to 179. To-day Bihar has 148. But this level was not attained by England and France until 1896-1905, by Italy until 1905-1914, and by Germany until the post-war decade. At the present moment the Bihar rate is exceeded by the Ukraine, Bulgaria, Lithuania, Czechoslovakia, Egypt, Hun-

gary, Roumania, Russia and Chile. High infant mortality is not the exclusive feature of Indian climate or race or of Indian religion or social habits. We find here a very important contribution to the problem of social metabolism.

It should be proper to consider the cost of social rejuvenation as a function of improvements in public health. From 1831 to 1871 there were five invasions of cholera in England, and during that period cholera and smallpox were as European as Asian. Typhus and typhoid are likewise not exclusively Oriental diseases. The processes involved in controlling these diseases in certain countries of Europe are well known. Down to 1848 there was no Public Health Act in England, and water-supply and sanitary conditions, especially in industrial and urban areas, were notorious. In 1848 the first Public Health Act was passed but there was no organization to enforce the Act. It was not until 1875 that county councils were compelled to employ "medical officers of health" and inspectors of nuisance at a decent salary. About that time the *Reichsgesundheitsamt* (Imperial Health Office) was established in Germany.

Public health service is a tremendous financial burden. In England 22 per cent. of the local rates is spent on health, the next item being education, which absorbs 19 per cent. From the standpoint of social metabolism it is clear that it is neither the Christian religion, nor the temperate climate, nor the Nordic race, nor the general manners and customs of the people that have been able to stamp out disease. In the first place, it is the law that has controlled diseases, revolutionized sanitary habits and transformed the character of the people. Secondly, it is the vast amount of expenditure lavishly bestowed upon the population that has consummated the great remaking of society. Thus the rôle of *étatisme* in class metabolism and race metabolism cannot be overestimated.

In India we have no Public Health Act and we are notorious for our lack of funds for developmental or reconstructional projects. But thanks to our great publicist, Chittaranjan Das, the scheme of health centres was accepted by the Government of Bengal in 1925. The system comprises some 600 circles and is being financed by the District Boards. The Government's contribution is Rs. 2,000/- per centre annually. One can naturally expect that the chronological distance in health and sanitation between Bengal or other Indian provinces and some of the advanced countries of the world is likely to be spanned with a more energetic functioning of the State in both legislation and public finance.

Finally, I should like to touch upon technocracy as a metabolistic agent in group life. The distinction between East and West, historically considered, is not a distinction in ideals or in outlook on life but a difference in the degree of the remaking of man. An objective measure is furnished by the achievements of technology. Down to the end of the Middle Ages there was hardly any distinction between the two wings of Eur-Asia in material and economic or cultural and social institutions or ideology. The Renaissance in India and China and other parts of Asia, which was in certain cases the joint work of Hindus or Buddhists and Mussalmans, was more or less identical with that in Europe in so far as arts and crafts, literature, religious reform etc. are concerned.

The dynamics of social metabolism, in so far as it happens "historically" to be

indifferent to religion, race or region, or rather, affects them in a more or less uniform manner, should to this extent call for a considerable modification of the laws of *Wirtschaftsethik* (economic ethics) for ancient and mediæval conditions, as propounded by Max Weber. His view-point on Hinduism and Buddhism is conventional and one-sided and not based on the Indian data of "positive" sociology.

Leibniz, Descartes and Newton, representing the beginnings of exact science, registered the parting of the ways for the Western world. And yet the new sciences did not bring about any economic and social transformation until the steam-engine revolutionized the cotton industry in 1785. Then for the first time the West became differentiated from the East, or rather the "modern" began to evolve out of the mediæval or primitive.

For nearly two generations, however, Great Britain, the pioneer of industrial revolution, continued to tower above the rest of Eur-America into solitary greatness in the new field ushered into existence by modern technology. It was not until the middle of the nineteenth century that Germany and France could claim a place in the scheme of this new societal morphology. By 1905 Germany had already caught up to the British achievements in technocracy, and the Anglo-German parity was established in industrialism. In the science of social mobility it is not possible to think of a better illustration of "differential" group metabolism.

Not every European and American people has been able to march as fast as the German. Many of the races in the Balkan Complex, in Eastern Europe and in Latin America find themselves in the technological and socio-economic conditions of Germany or of France about half a century ago, *i.e.*, in the earlier phases of the industrial revolution. The inequality of development is quite consistent with the facts of progress. It is more or less on the level of the "first industrial revolution" that India finds herself to-day. The profound transformations going on at present in the social structure, especially of Germany, the United States and Great Britain, under the impact of trusts, rationalization, "technocracy of the latest type", collectivism, public ownership, "social control" and "economic planning" are tantamount to what may be called the "second industrial revolution".

The distance in "social metabolism" between the second and the first industrial revolutions is a distance of some two generations at the utmost. But there is a close economic and psychological nexus binding the two. The two metabolisms have need of each other. The regions of the first industrial revolution must, for some time yet, import from those of the second industrial revolution the machinery and part of the technical skill as well as the capital for the normal functioning of their economic life. Incidentally, although the representatives of the feudal aristocracy, like the landholders (*zamindars*) of Bengal, have contributed their capital to the modernization of their countrymen in technique, industry, science and culture, their combined financial resources cannot by any means suffice to promote an adequate industrialization of large areas inhabited by millions of people. External finance must be imported. "Autarchy" is, therefore, being factually replaced by interdependence, nationalistic sentiments and protective tariffs notwithstanding.

The industrialization of the under-developed regions in India, as elsewhere, involves, therefore, a transformation of technique and social order, well calculated to furnish employment to the working men in pioneering countries, and thus assist the promotion of these "industrial adults" to a higher standard of living. Durkheim's division of labour is operating once more to render the two metabolistic systems interdependent and to bring into life a new international "solidarity".

The sinister aspect of the technocratic predominance as embodied in the second industrial revolution is unemployment on a nation-wide scale, which looms so large in the economic crisis of the present day. But the first industrial revolution, which is being consummated at the same time, is well calculated to raise the purchasing power of the peasants in the under-developed countries as well as the financial strength of the landowning and middle classes. It cannot fail to expand thereby the markets for articles, tools and implements, *Produktionsmittel*, "instruments of production", rail and road materials, "quality goods", etc., such as are produced in the regions of the second industrial revolution.

The establishment of industries—cottage, small, medium or large—in the under-developed countries, can in the long run be but an agent in the expansion of the economic power of the "adults". Paradoxically enough, in order to combat unemployment in the countries of the second industrial revolution, their economic statesmen will have to work for the success of the "*Swadeshi* (indigenous industry) movements" in Eastern Europe, Russia, Asia and Latin America. So far as India is concerned, the Ottawa Imperial Preference has been of some help in this direction by safeguarding her markets in the United Kingdom as well as by facilitating the import of British capital. As long as India is a part of the Empire Economy, it is to the advantage of her peasants and middle classes that her currency be normally linked up with the British.

The evils associated with the second industrial revolution, namely, the phenomena of unemployment, may, therefore, be practically counteracted to a considerable extent by the developments implied in the first industrial revolution. The prosperity of the "adults" is limited by, and dependent on, the increase in the wealth and purchasing power of the "youngsters", and *vice versa*. The two industrial revolutions of to-day thus constitute one complex, and societal transformation is tending to bring East and West—the youngsters and the adults—together on the solid foundations of international co-operation. The world economic depression has bidden fair to be but an item in the transition of all mankind to a somewhat more elevated plane of living and thinking. It is on the eve of an epoch of rejuvenation that the people of the world find themselves at the present moment. The facts of social metabolism *vis-à-vis* social mobility may appear to be very complicated. But students of objective and statistical sociology are perhaps justified in faith in the reality of progress accomplished in spite of war and other pitfalls and in spite of unemployment.

My position in connection with the indifference of social metabolism to race, region, religion etc. can be well illustrated by the types of anti-machinism and hostility to technical progress that manifest themselves under certain conditions of economic development. Bouthoul

has established an equation between the revolt against machines in France and England during the early nineteenth century and that in China and India today. The almost instinctive demand for a "*trêve des inventions*" (invention-truce) and the sentiments against technical progress and "rationalization" that have seized mankind since the economic depression manifested itself in 1929 are nearly universal. Bouthoul's analysis should furnish a fresh stimulus to the objective study of social metabolism and human progress.

This short study directs the attention of workers in social science to the necessity of emancipating themselves from the dogma of civilization as being the "function" of a particular "race". In the second place, they are called upon to conceive of the social "strata", classes, castes or groups in a community, as fluid bodies incorporating diverse racial elements at every point of time. And finally, the metabolistic dynamics of group life, *i.e.*, the factors or forces involved in social mobility and transformation, are found to be diverse and pluralistic for every region, race and class, or stratum. Progress must consequently always be envisaged in terms of the upward trends of new regions, new races, new classes and new forces. The eventual fall of the Aryan as suspected by Lapouge and Ammon does not and need not necessarily spell disaster to mankind and world-civilization. Culture is constantly being enriched or rejuvenated with new values. The doctrine of progress, therefore, has need to be adapted to these new facts and situations.

BENOY KUMAR SARKAR

DOGMAS AND TRUTH

The Muslim prince and mystic, Dārā Shikuh, who in 1659 at the age of forty-four years paid with his life for the breadth of his views, has a message for present-day India. An article on "Dārā Shikuh" by Bikrama Jit "Hasrat", which begins in the November-January issue of *The Visva-Bharati Quarterly*, traces the development of the mystical and liberal outlook in this eldest son of Shah Jahan and heir apparent to the Mughal throne. Dārā Shikuh's passion for Truth, wherever he could find it, led him, however, still farther afield, to fraternization with Hindus, Jews and Christians. He learned Sanskrit and with the help of Benares pandits translated into Persian the *Upanishads*, the *Bhagavad-Gita* and the *Yoga Vasishta*. Inspired by the idea of universal brotherhood and of peace with all, he brought out his *Majma'-ul-Baḥrīn*, which is described as "the first attempt of its own kind to reconcile the doctrines of *Brahma Vidya* and the tenets of *al-Kuran*". In this "Mingling of the Two Oceans" he tried to prove the fundamental identity of Hinduism and Islam beneath the surface differences.

He knew that the conflict between the *pandit* and the *mullah* was on the ground of ritual, but that in spiritual matters they could be easily reconciled.

As "Hasrat" brings out, Hindus and Muslims even to-day are bound in a fundamental cultural unity by their related ideals. Sectarian dogmas are notoriously diverse, but sects and schools are ephemeral. Only the Truth which underlies them all is eternal, and that Truth is one.

THE IMPORTANCE OF SANSKRIT FOR WORLD-REGENERATION

[The great worth of Sanskrit language and literature is well recognized by philologists and Orientalists. The time has come for all educated Indians to make practical use of the great philosophy enshrined in that language and literature in creating the new social order on our ancient soil. It is, therefore, with particular pleasure that we publish the following article by **Dewan Bahadur K. S. Ramaswami Sastri,** for long a high official in the Judiciary Service of the Government of India, who has always been a staunch upholder of the liberal ideas of Indian Culture.—ED.]

There has been of late a tendency in India to realise less and less the value of Sanskrit as an instrument of the higher life. Elsewhere also there is a tendency to underrate its importance as a world-force making for a saner and sweeter life than is now seen amidst the dins and discords, the clashes and conflicts of a war-ridden world. This is a sad fact, as true as it is sad. It is necessary at this hour to speak in favour of a culture which had a peerless flowering in the past in India ; for it contains even to-day the potency of creating a nobler mode of life for which the agonized world is pining.

What were the basic ideas by which a spiritualisation of life was attempted and attained ? While Christianity and Islam emphasised the transcendence of God, Hinduism affirmed the immanence of Deity. *Sarvasya châham hridi sannivishtah* (I am firmly seated in the hearts of all beings), says the *Bhagavad-Gita*. It says further : *Mama varthma anuvartantê manushyâh Pârtha sarvasah*. (O Arjuna, all men from all quarters seek and tread the path which leads to me.)

The special *sādhana* (technique) for Self-realisation was called *Yoga*. The man who had attained such a state of being was called a *Rishi*. A well-known Sanskrit stanza says :—

He is a *Rishi* who is a person of controlled desire, who is an expert in penance, who is moderate in food, who delights in meditation, whose words of curse and grace will inevitably bear fruit, and who is the very embodiment of Truth.

It is only by a spiritualisation of life that the knots of modern life can be untied. Gandhiji's gospel of Truth and Non-violence and his call for the spiritualisation of politics contain the very essence of the ancient but vital culture of India. He is the one constructive modern force amidst the many mutually destructive forces to-day. He calls on Capital to regard itself as a trustee for the public welfare and advises Labour, *i.e.*, the peasants and the workers, to stand on their birthright with gentle firmness and without resorting to destructive direct action. He is the only powerful force to-day holding in check class war and red revolution on the one hand and class oppression and totalitarianism on the other.

It is against such a modern and realistic background that we must assess and value the ancient idealistic Sanskrit culture. Professor MacDonnell says : "Since the Renaissance there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit culture in the middle of the eighteenth century." In India to-day,

after many adventures in many arid regions of life, it is being increasingly felt that the overdivided and desperately distracted Hindu society has no real cementing bond of union except the Sanskrit language and literature. Well can the latter say : *Mayi sarvam idam prôtam sutre mani Ganā iva.* (All these are threaded on me like gems upon a string.) Why is such a realisation becoming clearer in the West as well as in the East ? It behooves us to probe this matter with care and insight.

Let me gild refined gold and paint the lily awhile. This "wasteful and ridiculous excess" becomes indispensable when the times are "out of joint". William Jones pronounced the Sanskrit language to be "of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either". Professor Max Müller calls it "the language of languages". Professor Hearn says :—

The Sanskrit we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation, and the richness of its philosophy is in no way inferior to its poetic beauties.

The great German author Schlegel says :—

Justly it is called Sanskrit, *i.e.*, perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not less rich. It combines the artistic fullness indicative of Greek development, the brevity and nice accuracy of Latin.

Mr. Bopp goes to the length of saying that at one time Sanskrit was the one language spoken over the whole world. Monsieur Dubois says that Sanskrit is the original source of all the European languages of to-day. Last but not least should be mentioned Professor Monier-Williams who declares :—

Be it remembered, however, that Sanskrit is, in one sense, *the property of Europe as well as of India.* Its relationship to some of our own languages is as close as to some of the Hindu dialects. It is a better guide than either Greek or Latin to the structure, historical connection and correlation *of the Indo-European family*...Its study involves a mental discipline not to be surpassed.

Such is the Sanskrit language. Turn now to Sanskrit literature. I shall pass briefly in review its development from its dawn till now. Professor MacDonnell says : "The importance of ancient Indian literature as a whole largely consists in its *originality.*" What is this originality ? Professor Ladd of America once called it by the beautiful word of "insight". Swami Vivekananda described it as "introspection". We must visualise the beauty and the stateliness of Sanskrit when it was a spoken language in the Vedic times. Its descendants, Pali and Prakrit, though they did not keep up its stateliness, kept up its beauty and its charm—fine qualities which their modern lineal descendants possess in plenty even to-day.

In the Vedic age we see a literature full of vitality and creativeness and charm. The intuitions of the Rishis were clothed in metres full of stately beauty and in words of poetic loveliness. The Western savants have, with an air of superior wisdom, spoken patronisingly about the Rig-Vedic personification of the powers of nature. Professor Max Müller talked learnedly about henotheism and kathenotheism. Other professors jumbled up polytheism and pantheism and idealism and monism and solipsism and what not. But the grand and glowing declaration *Ekam sadviprā bahudhâ vadanti* (The Truth is one ; the sages call it variously) is heard

clear above the erroneous descriptions of it by modern minds. The interrogation of the God of Death by Nachiketas and the response of the God to the young and intrepid interlocutor touch the loftiest heights of thought. The revelation of Godhead by Uma Devi in the *Kenopanishad* is a standing marvel for all time.

Equally remarkable are the Supreme Epics—the *Rāmāyana* and the *Mahābhārata*. They not only contain a wonderful gallery of great heroes and heroines; they also depict for all time the golden age of India and give to us the ideal patterns of individual and social conduct which have fascinated the mind and the heart of India again and yet again. The *Puranas* carry forward the same great tradition; among them the *Bhāgawata* is a gem of devotion and has inspired many later saints.

The next great golden age is that of Kālidāsa and his successors. Though Professor MacDonnell has chosen to talk about the Vikramaditya *myth*, Vikramaditya was no more mythical than Alexander or Napoleon. That golden age of Sanskrit literature coincided with an age of national glory which was a lineal and legitimate descendant of the ages of Shri Rāma and Dharmarāja. The *Raghuvamsa* is not merely the epic of the solar dynasty of Kings but is also the epic of India, a recollection, a warning and a prophecy. The *Kumārasambhava* is not merely an epic of the war-god but also an epic of Indian heroism. Nay, its very first verse suggests that the Himalaya is the *mānadanda* or the measuring rod of the universe, and that the Indian civilisation is the model as well as the touchstone for all the civilisations of the world. *Sākuntala* is not merely a drama of love but also a drama of the Indian hegemony of the world. In Act VII there is a bold and unmistakable declaration that Bhārata will hold undisputed sway over the entire earth and will be not only the subduer of all but also the protector of all. I must conclude by referring to the wonderful flowering of Indian philosophy in Sankarācharya and his successors. Professor MacDonnell rightly observes :—

Though it has touched excellence in most of its branches, Sanskrit literature has mainly achieved greatness in religion and philosophy. The Indians are the only division of the Indo-European family which has created a great national religion — Brahminism—and a great world-religion, Buddhism; while all the rest, far from displaying originality in this sphere, have long since adopted a foreign faith. *The intellectual life of the Indians has, in fact, all along been more dominated by religious thought than that of any other race.*

Sankara took his stand on the boldest of spiritual declarations, *Tattwamasi* (That thou art). Rāmanuja affirmed the ensouling of matter and life by Deity. Mādhava affirmed the supreme transcendence and the subtle immanence of God. Chāitanya scattered far and wide the nectar of the love of God (*Prem*). All these great teachers show to us different facets of the coruscating diamond of religious thought depicted in Chapter VI of the *Gita*, which describes the realisation of Soul and Over-Soul everywhere and the attainment of the highest altitudes of love and service and renunciation by treading the path of the Soul. Indeed it is Indian thought that gives the spiritual basis for the Christian injunctions about love of God and of one's neighbour and the Islamic injunction about brotherhood.

The classical languages which are studied in Europe represent dead cultures and are themselves dead. But the clas-

sical languages of the Hindus and the Muslims represent living cultures and are themselves alive.

The anti-Sanskrit tendency in Tamil Nad, which specialises also in the anti-Hindi movement, makes us feel very sad indeed. Even to-day all the living regional languages will suffer very much if they are cut away from a living touch with Sanskrit language and literature. Yet the reorganisation of secondary education in the Madras Presidency seems to be proceeding on the basis of squeezing out Sanskrit and eventually killing it with cruel kindness. The latest proposal in the bewildering medley of ideas in the realm of Indian education to-day is the inclusion of Sanskrit as one of the many optional subjects. Will any student, if he is asked to choose to-day, choose Sanskrit in preference to Science ? As observed by me elsewhere :—

To allow Sanskrit to peep in only at the Fourth Form is bad enough. To allow it to stand at the end of a motley queue is worse. In a crude hedonistic materialistic age, spiritual values will be pushed out by material values. Bad money will drive out good money. The big drum will drown the flute. But is it wisdom, is it nationalism, is it Indianness to do so ?

I would make it compulsory for every Hindu boy and girl to learn Sanskrit in addition to learning the mother tongue and the Hindi language. In any event the present system of taking up the mother tongue or the classical language as a compulsory subject is the next best system.

It is thus indisputably clear that even to-day Sanskrit language and literature are a potent means of world regeneration. Sanskrit culture will be the generalissimo of a new army of powerful ideas. It has a new technique of war, a new soldiery, and a new war-spirit. It is the war of Peace *vs.* War. " Peace hath her victories no less renowned than war."

As Swami Vivekananda says well :—

Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.

K. S. RAMASWAMI SASTRI

As orientalists and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Muller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a wide-spread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana, which, although utterly wrong in conception of that doctrine, yet shows the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest.

—W. Q. JUDGE

ENGLAND'S GREAT MIGRATION

[Readers will remember **George Godwin's** articles on "Paternalism in Industry" and "The Ethics of Conscription" published in our last volume. His novel *Empty Victory* published in 1932 dealt with a nation-wide use of non-violence. Here he deals with an experiment which may have very far-reaching effects on the social life of the English people if the present war continues.—ED.]

The mass movement of large numbers of England's population from war-time danger zones to districts of comparative safety from air raids is the most radical as well as the most interesting social experiment ever made in the country. Yet it has evoked nothing more than such criticism as is levelled against it as a war-time expedient.

The far-reaching consequences, for good or evil, have as yet scarcely been pondered, though they are, obviously, very great indeed.

England has seen mass movements of the population before now. There was a large movement after the Cromwellian wars, another after the defeat of Napoleon, and the greatest of all when the Industrial Revolution changed England's sturdy peasantry into the urban slaves of the machine.

Then, such mass movements represented the operation of great historical forces rather than the result of a considered policy. But in several important aspects these abnormal population redistributions were without the characteristics of the Great Migration, commonly known as Evacuation.

For example, they did not touch the family unit as such, but merely transplanted it from town to country or, in the case of the Industrial Revolution, from country to town. Such movements were due to the belief that they would bring about better economic conditions, though this was not, as it turned out, the actual result. For, as we know, the Industrial Revolution cost England her peasantry. Further, previous migrations had the characteristic of permanency.

The present migration, which has directly involved between 1,500,000 and 1,750,000 women and children, is in most respects completely different in character. It is, to begin with, a war-time expediency and as such is designed as a temporary measure.

Secondly, it involves the breaking up of the family as a unit for an indeterminate period, in some cases separating the bread-winner from his wife and children, in others parting children from one or both parents.

Obviously the resultant problem is predominantly a *social* one; and its consequences are probably long-range and as yet not easily gauged or estimated.

To this great number of broken family units it is necessary to add probably nearly as many again where the separation follows automatically upon the war-time service of the men. The result is that to-day England is a land of men separated from their wives, and children separated from one or both parents.

Obvious possibilities occur to the mind.

(*a*) How will a year, perhaps two or even three years, of this mode of life affect the *institution of marriage?*

(*b*) How will it affect the *particular marriages* involved?

(*c*) How will it affect the emotional, mental and physical development of the children?

At the time of writing the war is but a few months old. Yet already difficulties are becoming manifest. Let me quote from the comment of an official of a Civil Service Union, as reported in *The Daily Telegraph* :—

Large numbers of Civil Servants who have been evacuated are married men, and they are working side by side with young girls and spending all their time with them. The social consequences may be very grave.

It would be possible to give many more quotations, all of which show that even at this early stage of the war the emotional factor is coming into play where men and women separated from their permanent partners are being thrown into each other's society.

The case of the evacuated wife presents precisely the same problem. Indeed, there is some evidence that it is a twofold one; namely, the formation of new associations and the formation of slovenly, lazy and intemperate habits. In the ancient university town where the writer lives mothers evacuated from London have done much to support the above charges. Often at a loose end for the first time in their lives, completely unable to utilize their new leisure profitably, many evacuated women are becoming a nuisance to their hostesses. Will they, when the war is over, return to recreate the old homes they abandoned at the outbreak of war? Will the absentee husband and father return gladly to the old footing? Or will there be many reorientations?

It is fairly safe to suggest that the Great Migration of 1939 will have two consequences, (*a*) an increase in the illegitimacy rate, (*b*) an increase in the divorce statistics.

Before passing from this aspect of the problem it is worth while to remind readers that 1940 is England's peak population year, after which her population will begin a steady decline.

Let us consider next the probable consequences to the children.

One cannot say that it is a bad thing for a child to be taken from its own home and planted down in some one else's. The results obviously depend entirely upon the character of the homes exchanged. The exchange from a bad home to a good one is, clearly, a gain. So, too, other things being equal, is it a gain for a child to go from bad city housing to the open air of the countryside.

Physically, the majority of children will probably gain. Many will lose the perversion of appetite that makes the slum child prefer tinned foods to wholesome natural foods—as the majority did when they left the cities.

It may be—though the hope is probably the result of loose thinking—that many will never desire to come back; will sense the virtues of country life and form the nucleus of a new peasantry. But this hope may not be fulfilled. For the children of the city find the country dull. They crave the excitements of the streets, the cinemas and so on. But though most of the evacuated children will, no doubt, return to spend the rest of their days as urban folk, they will have gained much physically by their country experience.

How will they fare psychologically?

For children who have had happy homes, with the *sine qua non* for such, loving parents, the Great Migration may prove a psychological disaster. For the

major cause of neuroses in children is lack of love, and what poor woman, with children of her own, can lavish the same tenderness on the child of a stranger?

The situation of the evacuated child approximates to that of the stepchild. We may as well face up to that fact. Moreover, the mothers who are called on to house and feed evacuated children are asked to maintain, for months and perhaps years, a daily and hourly self-discipline and fortitude that is well-nigh superhuman. The Great Migration will, I venture to predict, result in much difficulty here within the next six months, and more within a year.

Women into whose small homes children have been introduced have been exhorted by government officials to bear in mind that the inconvenience and the sacrifice are the same for all. This is not true, nor could it ever be while there exist homes where the mistress can command the services of others to perform for the evacuated children those common tasks of the daily round which the poor mother must herself carry out.

In the space allotted to me I have been able to do no more than indicate some of the major difficulties that face all countries where, because of the conditions of modern air warfare, large masses of the people have had to be evacuated. Such mass migrations must, it seems to me, leave a permanent mark upon the social fabric. I believe it to be inevitable that many families that were happy when the exodus took place will never reassemble in the same spirit of unity. I believe that the Great Migration will speed up social changes in England, and indeed in the Western world as a whole, which will go far to change radically the character of marriage and of the family as it has existed for many centuries.

GEORGE GODWIN

HUMAN DISSIMILARITIES

"In the face of the history of the human race", demands Dr. Abraham Flexner, Director of the Institute of Advanced Study at Princeton University, U.S.A. (*Harper's Magazine*, October 1939), "what can be more silly or ridiculous than likes or dislikes founded upon race or religion?"

Does humanity want symphonies and paintings and profound scientific truth, or does it want Christian symphonies, Christian paintings, Christian science, or Jewish symphonies, Jewish paintings, Jewish science, or Mohammedan or Egyptian or Japanese or Chinese or American or German or Russian or Communist or Conservative contributions to and expressions of the infinite richness of the human soul?

Dr. Flexner's whole article, "The Usefulness of Useless Knowledge" is a plea for "the overwhelming importance of spiritual and intellectual freedom", and spiritual freedom, he declares, "implies tolerance throughout the range of human dissimilarities". And on what can that universal tolerance rest but on the recognition of our common humanity, underlying all the surface distinctions?

Nowhere are Dr. Flexner's questions more pertinent than in India, where pretensions to distinctiveness of communal or regional cultures are among the most specious and stubborn of the foes of national unity. An even closer tie than that which unites the whole of mankind binds together the children of India. Mutual understanding and appreciation among the several communities and sections of our country will be forwarded by the perception of how superficial are the alleged differences among us and how deep is our fundamental community of interest.

RELIGIOUS OUTLOOK

[Below we publish two articles representing different approaches to the concept of God. The first, by **Miss Miriam Young**, an experienced educationist, represents the point of view of the Oxford Group to which she belongs and which she serves. The second is by **Mr. Dexter Ames**, a freethinker and a student of comparative religions.—ED.]

THE OXFORD GROUP CONCEPTION OF GOD

The Oxford Group is neither theology nor theosophy ; it is first and last a way of life.

A physicist explains a table to us in terms of positive and negative electrical charges, or of a collection of mathematical symbols. But the ordinary man demonstrates the kind of thing a table is when he rests his elbows on it or places his books and writing materials on it. An astronomer can tell us of the relative proportions and the gross weight of the constituent mineral substances which make up the sun. But the ordinary man can experience and demonstrate the result of coming into relationship with its beneficent rays.

The Oxford Group aims to give, not a theosophical statement about God, but a plain demonstration from experience of what God is to the man or the woman who comes into touch with Him. The physicist and the astronomer both know that reality is something more than the formulas they use to express it. Any one who tries to express in words his experience of God knows that Reality goes far beyond anything he is able either to express or to experience.

The Oxford Group conception of God is not definable except in terms of the concrete experience of thousands of individuals. It is no doubt bound up with, and coloured by, the traditional religious belief about God of the individuals who relate their experience. In its origin it is a Christian movement, and the Christians who largely compose it express their experience of God in characteristic Christian language. But in its world programme of Moral Rearmament it includes people of other faiths, Hindus, Muslims, Parsis, Jews, Sikhs and Buddhists. These give their experience in terms of their own religious faiths. But all are held together in a vital bond of fellowship by certain experiences of God common to them all and inherent, in differing degrees, in the traditional faith of all. It is in virtue of these common experiences that others not identified with the members of the Oxford Group regard them as a separate entity, a distinct group within the whole. The name " Oxford Group " is a purely fortuitous one—a nickname bestowed on them by others. Members refer more often to their group as " the fellowship " or, nowadays, speak of it in terms of its world-wide programme as the " Moral Rearmament Movement ".

Here are three of the characteristic experiences of God common to those in the Oxford Group.

(1) God is a God who speaks to us whenever we are willing to listen. The discovery " God can and does speak to *me*—so minute a fragment of His great creation, so incapable of comprehending Him, so unworthy to aspire to Him ", this has for many been an experience so vital that it has revolutionised their lives. To listen to God becomes the Great Ad-

venture—a daily adventure, as the initial act passes into a daily practice. Dignity and worth come back into human life, together with a sense of direction and purpose. Security and poise take the place of bewilderment and blind demand.

By searching we cannot find out God. As we wait and listen He reveals Himself. It is a matter, not of man's attainment, but of God's free gift. He speaks to us because He loves us, not because we have made ourselves worthy to hear. As we go on listening, our ear becomes more attuned to the whispers of His voice, our mind and heart more able to interpret the meaning of what we hear. We learn to use God's free and gracious gift more truly.

(2) God is a God of Absolute Righteousness Who requires of us an Absolute Moral Standard. As a matter of practical convenience the Oxford Group has analysed the absolute moral standard into the Four Absolutes of Honesty, Purity, Unselfishness and Love; but Love includes them all.

To accept a standard is one thing; to claim to have attained it is quite another. No one in the Oxford Group claims to have attained an Absolute Moral Standard, but all have accepted the daily discipline of bringing their past actions and their present intentions and desires before God, to be judged by His Absolute Perfection.

In the experience of many the first word that God speaks is in regard to moral failure. And the second is of forgiveness and restitution. As we acknowledge the evil He shows us and turn from it, He not only forgives us and brings us into a closer relationship with Himself; He also enables us to undo the wrong and to use our moral failure as a witness to others of God's moral perfection. We share with others our experience of God.

(3) God is a God who has a Plan which He reveals to us as we listen. Theoretically we have all believed in God's Plan—God's Will for our lives. We have all in some degree believed in His willingness to guide us along the lines of His Will. But for many of us the discovery "God has a detailed Plan for my life which He will reveal to me as I listen" is something new. We saw God's overruling Hand in retrospect; now His guidance and direction form part of our conscious and present experience.

We bring before Him each day's programme, each problem and decision as it arises. We do not consult Him as some magic oracle. We surrender ourselves—our powers, our wills, our time, our possessions, all we are and all we have—into His hands and ask Him to reveal His will to us. He searches our motives with us; He purifies our desires, changing or strengthening them; He enlarges our vision; He reminds us of factors we have forgotten; He sometimes tells us of matters we do not and could not know of ourselves; He prepares us for the way we should take; He also prepares the way for us. We find He has been at work at the other end of the problem; we find that where He has guided He has also provided. Things happen which, as an isolated experience, might be called a coincidence but which, as a normal or frequent accompaniment to what we believe to be directed action, can only be accounted for as the active working of God in a plastic universe.

The Oxford Group does not claim to have attained any absolute standard of guided living. God's guidance is perfect and adequate for every situation; our listening and our interpretation are

imperfect and inadequate. All we can claim is that we are *learning* to live under God's guidance.

God's Plan for the individual is part of His Plan for the whole world, and it is that Plan which brings us into one family of which God is the Father, into one world order of which God is the Ruler. With God there are no barriers of class, race, creed or community. As we set ourselves to live according to God's Plan, we find that these differences, which had kept us apart, no longer exist as barriers but have become added riches to be brought into the family treasure.

To the Oxford Group, God is the God of the individual, but He is also the God of the whole world. That is why the Oxford Group, which begins with man's personal relationship to God and his neighbour, issues in a world programme of moral rearmament, to end wars and divisions and injustice and to achieve permanent world peace under the leadership of God.

MIRIAM YOUNG

THE CORRELATES OF FAITH

To emphasize one aspect of Truth to the exclusion of others is to present an incomplete and even a distorted picture. At the level of physical existence and of ordinary thought it is natural, almost inevitable perhaps, that whichever of the three supports of the tripod of Truth seems naturally most congenial to us looks more important than the other two. We may even, like the materialistic scientist or the religionist to whom feeling seems the central factor of experience, so concentrate attention on a single support that the others appear to us quite negligible or even practically useless, not recognizing to what a precarious balance we thereby condemn Truth.

Metaphysics can help us to a truer perspective. It shows to us, behind all the phenomena of manifestation, behind all emotional reactions and all mental concepts, an unchanging, incognizable background. For there is a boundary line at which honest science, which does not trespass beyond its legitimate field of observed phenomena, must stop and say, "We do not know." Similarly, honest religion admits that around the pavilion of God there is darkness and that the nature of the Infinite is beyond the grasp of the finite mind. Philosophy calls that background the Unknowable. However it be designated, it cannot be other than the root and the source of the known universe, visible and invisible.

We may figure the sphere of manifestation as a vast circle and the Unknown as boundless space, interpenetrating manifestation at every point—since there can be nothing outside that which is Boundless—and also extending infinitely in every direction beyond our metaphysical circle. But the moment there is manifestation there is differentiation; the homogeneous becomes the heterogeneous. Spirit, Matter and that which links the two—whether we call that link, as in the case of the cosmos, the dynamic energy which guides evolution, the directive force behind the laws of Nature, or, in the case of the individual man, his mind or self-conscious intelligence—these three form a triad. None of the three can exist independently of the other two. Without Spirit, Matter would be dead and inert; without Matter as a vehicle, Spirit could not express itself; without the link between the two—which in man is repre-

sented by Mind—Spirit and Matter could not come into effective relationship. The Christian Trinity of Father, Son and Holy Ghost, no less than the Hindu Trimurti—Brahma, Vishnu, and Siva, is the symbol of this inseparable trinity.

And no more than this metaphysical triad can be separated can its expressions in human thought be divorced from each other. The correspondences and expressions of Spirit, Matter and Mind are obviously Religion, Science and Philosophy. These form a trio rooted in the unity of Truth, just as Spirit, Matter and Mind are rooted in the Absolute, and the components of that trio can be divorced from each other only at the expense of Truth.

The scientist who limits Truth to that which his physical senses can report to him becomes a strange anomaly—a star which cannot see its own light, a living being who denies Life. The philosopher who ignores science and religion builds a phantasmal mental structure, attractive or forbidding but without the solid foundations of observed facts and devoid of the impetus to aspiration and to ethical action. And the devotee who is satisfied with a one-dimensional religion is in no better case.

And that brings me to the article which has inspired these reflections, Miss Miriam Young's essay on "The Oxford Group Conception of God", to which the Editor of THE ARYAN PATH has invited my reaction. With some diffidence, because my acquaintance with the Oxford Group has been largely at second-hand, I must record my impression that that Group is attempting the impossible feat of making a three-legged stool stand on one foot. With due apologies to Miss Young, the ideology of the Oxford Group seems to me, a freethinker, to exemplify that "faith without principles" which Coleridge once rather harshly defined as "but a flattering phrase for wilful positiveness or fanatical bodily sensations".

I would not quibble over minutiæ and so I merely mention in passing the contradiction which I find in Miss Young's statements that God "speaks to us because He loves us, not because we have made ourselves worthy to hear" and that God "requires of us an Absolute Moral Standard". Nor will I elaborate another point, that the public relating of one's shortcomings and moral failures, which I understand to be part of the Oxford Group programme, involving as it does inviting others' attention to oneself, may well have the unfortunate effect of producing a feeling of self-importance in the one confessing, or of enhancing egotism where it is already present. My disagreement with her position is more fundamental.

The Oxford Group ideology as presented by Miss Young bears witness to the danger of neglecting science and philosophy and trying to make up for the lack by added emphasis on faith—as futile as it would be (to use a homely example that brings out the point) in cake-making to attempt to compensate for lack of flour and sugar by tripling the quantity of milk. Science teaches that this is a universe of inexorable law; the Oxford Group believes in "a plastic universe" and holds the truly dangerous delusion that sins can be forgiven and, by implication, that the consequences of sin can be evaded. Philosophy teaches Deity to be Absolute. In such a metaphysical scheme as outlined above—one expressed or implied by all the great teachers of mankind and which alone seems to meet the demands of logic—a personal God is a supernumerary, nay, an impossibil-

ity. And the God of the Oxford Group is nothing if not personal. A personal God is a being made in the image of man ; hence limited ; a dwarfing and a caricature of the Absolute Deity.

And yet—in spite of their narrowed focus, which not only limits the range of their vision but also prevents their seeing in true perspective what is within that range, the Oxford Group is groping very close to a great truth. A Deity which is infinite, in which therefore we live and move and have our being, which is closer to us than breathing, nearer than hands and feet, must be omnipresent, therefore must be in the heart of every man, therefore *can* be contacted at the core of his own being by every aspiring soul who sufficiently purifies himself. Attunement to and communion with God in the heart is the summation of mystic striving ; the man who has achieved it as an unbroken experience stands on the heights of human evolution.

Meditation alone cannot bring man to that goal, however. To reach it demands the wise use of the whole nature of man. Meditation is but one of the steps of the ladder, not one of which may be skipped. Meditation directed to such a high achievement as communion with the Divine is indeed excellent, but there are dangers in its pursuit in the absence of knowledge, the danger of falling into passivity and so opening the door to psychic experiences, and the danger of mistaking for communion with the Divine the whisperings of our personal desires, especially if those desires be pure—for desire speaks also from within, and in most specious and persuasive words. Study of the constitution of man, of philosophy and also of science is therefore indispensable as an accompaniment if not as a preliminary to " listening in " without risk of self-deception.

Finally, since the Moral Rearmament Movement of the Oxford Group has a world-wide objective, would not the members of the latter do well to study seriously and with an open mind the original teachings of the various religions of the world, so that they might find the kernel of living truth at the heart of each and avoid giving the interpretation of their experiences a sectarian colouring ?

DEXTER AMES

In India, two thousand years ago, coinage seemed to have been far more advanced than among the Romans who were famous for their " skill in making and forging coins ".

—DR. BIRBAL SAHNI

THE "GITA", THE LAYMAN'S UPANISHAD

[In this third article of his series Professor D. S. Sarma deals with the colophon which follows each chapter of the *Gita*.—ED.]

The *Gita* consists of eighteen chapters. At the end of every chapter there is a colophon which clearly indicates the intention and the scope of the scripture. It runs thus :—" In the song of the Lord which is an *Upanishad*, which is the science of the Absolute, which is the scripture of Yoga, and which is the dialogue between Krishna and Arjuna, this is the ... chapter, by name,.... "

To begin with, the scripture is described as the Lord's song. It is a song, not a philosophical treatise. We know that it arises out of a tense emotional crisis when a great epic hero, the terror of his enemies, is moved to tears at the thought of the impending carnage. Hence it is the logic of the heart that determines the trend of the argument, not cold reason. This fact is forgotten by those who complain of repetitions, overlappings, inconsistencies and the inexact use of words in the *Gita*. A song is not a text-book. It does not give you definitions, headings and logical steps. Its appeal is more to the heart and the imagination than to the understanding. All the great scriptures of the world are akin to poetry and song. The inspired utterances of Yagnavalkya in the *Upanishads*, the parables of Jesus, the dialogues of Buddha and the discourses of Mohammad are first-class poetry. Systems of philosophy may be built on them afterwards, and scholars may wrangle about their interpretation. But originally they were the creations of the Spirit, as mountains and forests are the creations of Nature, and like mountains and forests they are irregular, not neatly arranged. There have been hundreds of commentaries written on the *Bhagavad-Gita*. Scholars have waged pitched battles over the interpretation of some of its passages and various sects quote from it in defence of their own doctrines. But amidst all this clatter the *Gita* remains an enchanting song like the one that flowed from Krishna's flute on the banks of the Yamuna.

The *Gita* is then described as an *Upanishad*. It is a layman's *Upanishad*, as the *Mahābhārata* is a layman's *Veda*. The mystical teachings of the *Upanishads* were originally meant only for the adepts, just as the study of the *Vedas* was confined to certain classes. But Krishna opened the door of heaven to all, irrespective of caste or sex. He extracted the essence of all the *Upanishads* and gave it to the world through Arjuna. A well-known witty verse compares the *Upanishads* to cows, Arjuna to a calf and the *Gita* to milk. Krishna is, of course, the cowherd. A close study of the *Gita* will reveal echoes from the *Upanishads* at every turn. The *Kathopanishad* is specially laid under contribution. Six or seven of the *Gita* verses are practically quotations from this *Upanishad* and there are a good many expressions reminiscent of the older scripture. Several important passages in the *Gita* can similarly be traced to the *Isa*, the *Mundaka* or the *Svetasvatara Upanishad*. Thus the Avatar is fully justified in claiming, as he does, that he is " the maker of Vedanta and the knower of the *Veda*". (*Gita* XV. 15) But the difference between an *Upanishad* and the *Gita*

is that the latter gives a fuller picture of spiritual life in all its stages than does the former. The *Upanishads* concern themselves only with the last stage, when a man has retired from all active duties and is engaged in contemplation and the solution of metaphysical problems. They presuppose the earlier stages of the spiritual journey, when he has to remain in society, to discharge his duties and to cultivate virtues. But the *Gita*, being a layman's *Upanishad*, begins at the very beginning. Ethics as well as metaphysics comes within its scope. Its message is addressed to the common man, not to the adept only. Its lessons were originally meant for the soldier on the battle field, but by implication they apply to all who are engaged in the battle of life. Hence this *Upanishad* is a great help to men in all walks of life—to the tiller in the field, to the merchant in his shop, to the lawyer in his chambers, to the clerk in his office and to the labourer in the factory as well as to the hermit in the forest. Every man from the highest to the lowest can derive consolation and strength from reading a few verses from it every morning.

At the same time we should remember that the *Gita* is not a mere manual of ethics. Its aim, as the colophon puts it, is *Brahma-vidya* or the knowledge of God. The sanctions of morality are found in religion. The moral ideal would be a mere will-o'-the-wisp if it could not be perceived as a reality by the religious consciousness. The modern idea of separating morality from religion and trying to cultivate the former without the latter is as ridiculous as that of plucking a flower from its tree, planting it in the ground and expecting it to grow. If we want the flower we must cultivate the tree. There are some modern students of the *Gita* who say that it is a gospel of duty for duty's sake or that it is a gospel of social service or that it is a gospel of humanitarian work. If the *Gita* had been only this, it would not have been the great scripture that it is, commanding universal admiration. Duty for duty's sake is a cold stoic gospel which is miles away from the gospel of joyous service preached in the *Gita*. The Yogin of the *Gita* who acts as the agent of God and derives all his strength from Him is very different from the stoical wiseacre who relies on his own proud pigmy self. The *Gita*, no doubt, insists on the control of the senses and of the mind as the stoics do, but says clearly that this discipline has its fulfilment in the vision of God.

> The objects of senses fall away from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen. (II. 59)

Similarly, to speak of the *Gita* as a gospel merely of social service is to narrow the scope of the scripture unduly. The *Gita*, in a famous phrase *lokasangraha* which is not found in the *Upanishads*, no doubt insists on the duty of promoting the welfare of the world, but it does not substitute Humanity for God. The religious man is taught to worship God, not society. Divine service should come first and social service after. The greatest social service in the world is done by those who have unshakable faith in God. Humanitarian zeal will come of its own accord to a man who has first learnt to love God. So love of God and knowledge of God are made the motives of human action in the *Gita*.

We next come to the term "Yoga-sastra" in the colophon. Yoga is the key-word in the *Bhagavad-Gita*. He

who has not understood the full connotation of that word has not understood the scripture. Unfortunately, the word has now become so narrowed in meaning and is so often used in a technical sense that one has to make a special effort to grasp the wider sense in which it is used in the *Gita*. Yoga literally means *union*. The Sanskrit word "yoga" and the English word "yoke" are cognate terms. The former is used in the *Gita* in the sense of fellowship with God. God himself is called "Yogesvara", the man who tries to live in fellowship with him is called a "yogin", and the scripture which helps him in the attempt is termed "yoga-sastra". And as this fellowship has to be won in all possible ways, through active service, through loving devotion, through serene contemplation and through intuitive insight, we have such subdivisions of yoga as *karma-yoga* (the yoga of action), *bhakti-yoga* (the yoga of devotion), *dhyana-yoga* (the yoga of contemplation) and *jnana-yoga* (the yoga of knowledge). These correspond to the functions of the mind. They are not water-tight compartments any more than are the will, feeling and understanding, which constitute our mental life. They are the various aspects of a single reality, namely, spiritual life. Now we may emphasize one aspect and call it karma-yoga, and now another aspect, calling it bhakti-yoga, and again a third aspect and call it jnana-yoga. But it should not be forgotten that they can never be separated from one another. We speak of vowels and consonants for the sake of analysis, but we know that they are always found only in combination in living speech. Similarly for the sake of analysis we may divide and subdivide yoga, but in actuality it is one and it is treated as such in the *Bhagavad-Gita*. Therefore it is idle to dispute whether the *Gita* is a gospel of karma-yoga, or of bhakti-yoga or of jnana-yoga. It is a gospel of yoga. It is a gospel of spiritual life in its entirety.

Some commentators have divided the eighteen chapters of the scripture into three equal sections and have stated that the first section deals with karma-yoga, the second with bhakti-yoga, and the third with jnana-yoga. This division is rather unsatisfactory. For instance, in the first section, which is supposed to deal with karma-yoga, we have a magnificent pæan on jnana in the last nine verses of the fourth chapter. Again in the second section, which is supposed to deal with bhakti-yoga, the first fifteen verses of the seventh chapter are about jnana, not bhakti. Instances like these may be multiplied indefinitely. The fact is that the *Gita* is unique among our scriptures in that it deals with spiritual life as an organic whole and never loses sight of the vital connection between one part of it and another. Its theme is a living reality and not a dead abstraction. In its view karma, jnana and bhakti are the inseparable elements of spiritual life. Take, for instance, the following verse :—

But men of righteous deeds in whom sin has come to an end—they are free from the delusion of the pairs of opposites and worship Me, steadfast in their vows. (VII. 28)

Have we not got here all the three main elements in natural combination? Righteous deeds point to karma, freedom from delusion points to jnana, and worship points to bhakti. Or again take this verse which, according to Sankara, contains the essence of the whole *Gita* teaching :—

He who does my work and regards me as his goal, who worships me with-

out attachment and who is without hatred towards any creature—he comes to me, O Arjuna. (XI. 55)

Throughout the scripture this balance is maintained. Thus when the *Gita* is described as a yoga-sastra, what is meant is that it is a gospel of spiritual life which leads man to union with God. The yoga that is taught by Krishna is not the technical yoga of Patanjali. It does not consist of a series of exercises in thought-control. Unfortunately in modern times yoga has come to mean in our minds only these exercises. The first thing that we have to do, if we want to understand the *Gita,* is to put away from our minds this narrow technical meaning of yoga and to grasp the wider sense in which the word is used in this scripture. We cannot remind ourselves too often that yoga in the *Bhagavad-Gita* covers the entire religious experience of man.

We now come to the last term in the colophon, namely, that the *Gita* is a dialogue between Krishna and Arjuna. Here again there are a number of implications. The dialogue is a traditional literary form through which instruction is conveyed by the teacher to the pupil. The *Upanishads* are full of dialogues. The *Mahābhārata* itself is a dialogue within a dialogue. The originality of the *Gita,* however, consists in the dramatic moment chosen for the dialogue and in the unique character of the personages taking part in it as well as in the comprehensive nature of the subjects dealt with. The *Gita* is placed at the very focus, as it were, of the great national epic, and the dialogue is made impressive by the presence of the embattled hosts on either side in the background of the picture. While the dialogue is going on, the fate of nations hangs in the balance. The course of history will depend upon the upshot of this conversation. And who are the interlocutors? Who is the Guru and who is the Sishya? Krishna and Arjuna represent God and man. So it is a dialogue between God and man; and the implication is that the teaching is supremely authoritative.

D. S. SARMA

Very little reference has been made to the views expressed in the religious books of the Hindus when tracing the evolution of ideas about the age of the earth. Shand does not refer to them at all; whereas Holmes only says, "Opposed to these limited ideas of a definite beginning, the old Brahmins of India regarded time and the earth as eternal".

Both in the Sankhya and in the Vedanta philosophy of the Hindus, the Creation and Destruction of the World have been regarded as Cyclic in nature, like day and night....

The age of the Earth from its beginning to the present time is termed in Hindu astronomical Calendars as "Shrishti-Samvat" (Year of Creation), and is often recited by the Hindus in the 'Sankalpa Mantra' during their religious rites. In this recitation of a few lines, the Hindu is reminded that since the beginning of the Creation of this world, six 'Manvantaras' and 27 'Chaturyugas' have already passed away, and we are at this time in the 5040th year (in A.D. 1939) of the 'Kali-yuga' the last era of the 28th 'Chaturyuga'. The total time through which the earth has already endured thus works out to be 1,972,949,040 years in the Hindu Calendar. It is wonderful how thus "Shrishti-Samvat" of the Hindus agrees so well with the recent geo-physical estimates of the age of the earth (about 2,000 million years).—N. L. SHARMA

DEMOCRACY IN ISLAM

[Muhammad Ali al-Haj Salmin, the author of several volumes of Islamic lore, calls himself a Muslim missionary. He has just published a book on the life of the Prophet Muhammad.—ED.]

The system of government presented by Islam is democracy, not dictatorship. According to the holy *Quran*, the rule of law is the first principle of government. It says, "O you believers, obey Allah and obey His Prophet and obey him who rules over you", *i.e.*, the man to whom the responsibility of the government is entrusted. "And if a dispute arise in any matter between you and the ruler, then turn your attention to Allah and the Prophet", *i.e.*, to the *Quran* and to the sayings and traditions of the holy Prophet.

As the *Quran* and the collection of the Prophet's sayings are the books of law for Muslims and as they uphold the rule of law, therefore it is incumbent on every Muslim to obey the laws those books contain and the man to whom the responsibility of enforcing these laws is entrusted. Without such obedience no government or society can function.

The possibility is recognized that those to whom the government is entrusted are liable to error either in understanding or in interpreting the laws, or in carrying them out, and that through such errors the people may suffer. Then it is laid down that both the ruler and the ruled should turn to the law-books for final settlement. This means that the executive and the judicial powers of the State are separated. A ruler is answerable in a court of law for his actions just as any commoner is. Any man can hale the ruler into court on any complaint arising out of maladministration. A ruler can be punished or corrected for his errors in the Islamic Court. So not only is the rule of the law maintained in Islam but both the ruler and the ruled are equally responsible and answerable for their actions.

As to how rulers should govern, the *Quran* says, "All their matters are settled by common consultation" (Ch. Shura), *i.e.*, in order to interpret and to decide upon how to enforce the laws of the *Quran* and the books of the traditions the ablest and wisest men should be consulted. By such consultation the likelihood of error is minimised and the country's progress safeguarded.

Then after consultation what is settled is made the law of the country. The *Quran* says, "Consult each other for the affairs of men and then what is finally settled should be vigorously carried into practice" (Ch. Al. Imran). In other words, do not limit your action to the mere passing of resolutions but put these into practice without delay.

Some interpret the injunction as implying that the *Quran* means that you must consult the rest of the people but that then you may do what you like and disregard the consultations. So interpreted the whole verse becomes meaningless. If one may do what one wishes, then where is the need for consultation? It is a reflection on the counsellors to set aside their advice after consulting them and to act against it. The ruler who does so shows that he regards his counsellors as fools.

To insure that counsellors shall not deserve such a judgment, the *Quran* says,

"God orders you to return the charge to those who are fit", *i.e.*, the responsibility of the Committee of Counsellors and of the management of the government should be entrusted only to those who are fit to hold and to discharge these responsibilities. The *Quran* continues, "And when the time to administer justice comes, administer it justly" (Ch. Missa). That is to say, these responsibilities should be entrusted only to those who are fully fit and capable; then the Committee of Counsellors is to show no partiality in the administration of justice. If they act accordingly, then the community is supposed to have entrusted these responsibilities to men of the right type.

Let us summarize the position briefly :—

(1) The rule of law is based on the Quranic laws and the traditions and the sayings of the Prophet. To carry out their behests a ruler is necessary, answerable for his actions in a court of law like other people, *i.e.*, the executive power is answerable to the judicial power. There is no such form of government in Islam as that of a single man with full dictatorial powers. However great an executive officer a man may be, be he the head of the government himself, no exception to this can be made in his favour.

(2) The working of the government depends upon democracy, *i.e.*, if the laws are to be interpreted or by-laws introduced, then it must be done in consultation with the Committee of Counsellors who are supposed to be the ablest men of the community. Even the methods to be adopted to enforce these laws will also be decided by them. Then finally what is settled is enforced. If an error has crept in, any individual of the community is entitled to bring the matter before a court of law and to prove if he can the drawbacks he alleges against the law or its administration.

(3) The Committee of Counsellors is to be chosen by the public from among the ablest and the fittest men, no sort of canvassing or illegal means being allowed in the election procedure. Then the unanimous decision of these chosen men is to be carried into practice; whatever they decide is to be enforced.

The system of Government in Islam thus depends in its principles upon true democracy. Let us consider a few instances to illustrate how the democratic principles were carried into practice in the time of the Prophet and his successors.

In the battle of Ohd, when the enemies of Mecca approached for a decisive battle, the Prophet consulted his companions as to whether it was advisable to defend the city while remaining in or outside it. The Prophet and a few of his companions favoured defending the city from within, but the majority were of the contrary opinion and urged meeting the enemy outside the city. The Prophet acted upon the opinion of the majority, as he always did except when specially guided by God, and he took the men out of the city to defend it. Some of the majority in their religious fervour repented of having given an opinion quite contrary to that of the holy Prophet and they requested that after all the city be defended from within, but the Prophet refused emphatically, and thus showed by his action that what is decided by the majority should not be set aside but scrupulously followed.

The first Caliph Abu-Bakr after beginning his reign said, "If I do any good deed, help me, and if I walk on a crook-

ed path, then correct me." Throughout his reign, he did no work without consulting his counsellors.

Next comes the reign of the Caliph Omar. In his lifetime, the President had but one vote, though in a modern democracy the President is sometimes given double voting power. Once Omar in a public speech declared that, at the time of marriage, Mehar (the money fixed at the time of marriage to be given to the wife during the husband's lifetime) should be as small as possible, and he stressed the point.

An old woman in the audience stood up and demanded, " Have you forgotten, O Omar, the verse of the holy *Quran*, that ' If you give a heap of gold in Mehar to a woman, then you are not entitled to take it back ', and, O Omar, when God is giving us, then who are you to stop it ? "

Angry looks fell upon the woman from all sides and it was thought that this insolent hag would be severely punished for daring to disgrace the Chief Commander of the Muslim Empire in a public gathering.

But instead of punishing her, Omar went back to the pulpit and said, " Thank God that the women of Medina know better the teachings of the holy *Quran* than Omar himself ", and he withdrew his words in the same gathering.

Once Omar asked in his lecture, " If I walked on a crooked path, then what would you do ? "

A youth stood up and addressed him boldly, " Do you know what we will do ? We will make you straight by the use of the sword."

Omar replied in a seemingly angry voice, " Are you saying these words to me ? "

The youth replied in the same bold spirit, " Yes, O Commander of the Faithful, I am addressing you."

Then Omar said, " Thank God, that even to-day there are men in Islam who are prepared to correct even the Caliph, the Head of the Muslim Empire, if he goes astray."

Another time Ma-Ad bin Jabal sued the Caliph Omar in the court of Zaid bin Sabit. Both parties appeared in court. The plaintiff stated that he was willing to withdraw his case if Omar swore. Then the judge, showing a leniency towards the Caliph Omar, said that the Commander of the Faithful should not be asked to swear.

Then Omar said to the judge, " You are not fit to hold the post of a judge ; showing preference or partiality in the court of law under any circumstances is an unpardonable offence on the part of a judge."

There are a thousand and one such examples of the period of the Caliph Omar and his successors. Can a human brain conceive a better form of democracy than this ? No, there is no dictatorship in Islam. Muslims have been given full freedom from every sort of slavery, including the slavery of dictatorship. The form of government put forward by Islam depends upon true democracy in the real sense.

MUHAMMAD ALI AL-HAJ SALMIN

NEW BOOKS AND OLD

THE LURE OF THE UNKNOWN *

On the borderland between Matter and Spirit lies a vast region for scientific inquiry. Its very existence is denied by many superficial thinkers but it cannot be ignored altogether because phenomena originating in that stratum of consciousness impinge from time to time upon the normal workaday world, arousing fear or wonder in the percipients and challenging inquiry by the scientifically inclined. Only a few accept the challenge and most of those who do so blindfold themselves before they start on their investigation with the delusion that they are venturing into uncharted territory. So each sets out virtually *de novo*, wasting much time over details which fall under laws already well established. For the psychic regions had been accurately surveyed and mapped by expert Eastern experimenters ages before modern science, in the person of a few of its devotees, glimpsed this new field of inquiry.

The attitude of not a few of the investigators, moreover, seems to be that psychic phenomena, on pain of repudiation as fraudulent, must conform in some measure to the known laws of the physical world or must at least show themselves amenable to investigation along the same general lines as those established for the study of physical phenomena. Mr. Harry Price's study seems to have been made under that handicap. If the facts will not conform to the investigators' theories, so much the worse for the facts! Mr. Price's voluminous *Fifty Years of Psychical Research* confirms the impression produced by his investigations previously reported—that of a mind open to conviction only on its own terms. Prejudice is the implacable foe of scientific detachment. The mind that is prejudiced is *ipso facto* incapable of unbiassed evaluation and reliable interpretation of the facts. It is hard to avoid the reaction that the aim of such an investigator is less to discover the truth than to find confirmation of his preconceived notions. Mr. Price prides himself upon his prowess in detecting frauds, but specializing in counterfeits is dangerous; evidence is not wanting in this book that such preoccupation with the false sometimes betrays the unwary enthusiast into repudiating the genuine coin. Even Mr. Price, however, has been forced by the evidence to admit that genuine psychic phenomena of certain types do sometimes occur.

The Society for Psychical Research has been handicapped from its inception by a similar materialistic predisposition and there were many to endorse the charge levelled by Sir Arthur Conan Doyle when he resigned in 1930 from that organization—"after thirty-six years of patience". He protested publicly on that occasion "against the essentially unscientific and biassed work of a society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance

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* *Apparitions and Haunted Houses: A Survey of Evidence.* By SIR ERNEST BENNETT, with a Foreword by DEAN W. R. MATTHEWS. (Faber and Faber Ltd., London. 12*s.* 6*d.*)

More About the Hereafter. By MRS. RHYS DAVIDS, D. LITT., M.A. (Psychic Review Ltd., London.)

Fifty Years of Psychical Research: A Critical Survey. By HARRY PRICE. (Longmans, Green and Co., London. 10*s.* 6*d.*)

Experiments in Telepathy. By RENÉ WARCOLLIER. Edited and abridged by GARDNER MURPHY. Translated by JOSEPHINE B. GRIDLEY. (George Allen and Unwin Ltd., London. 7*s.* 6*d.*)

of those who have really worked at the most important problem ever presented to mankind".

Next to an open-minded approach and an adequate survey of the results of previous study, the primary requirement for fruitful scientific investigation of psychic phenomena is a logical classification of the happenings. The first broad differentiation, between phenomena occurring through the agency of a medium, always without the latter's conscious volition, and the same phenomena deliberately performed through knowledge of the laws which govern their production, need not greatly concern the average psychic investigator. Unimpugnable examples of the latter are most unlikely to be submitted to his scrutiny in his present temper, though the voluntary element, generally undirected by knowledge, is certainly sometimes present in such mental phenomena as telepathy, clairvoyance etc. An obvious division is that between such phenomena of a mental nature and physical phenomena of superphysical origin. But all the phenomena of the séance room ought, in the interest of scientific progress, to be recognized as quite distinct from phantasms and apparitions at the time of death. These are not dependent upon the presence of a medium and are quite different in their origin from the séance-room phenomena; and both of these classes in turn should be distinguished from graveyard ghosts and also from the haunting of particular houses or localities. Poltergeist phenomena, the pranks, Eastern psychology avers, of mischievous elementals, or subhuman natural forces, form a different class; and automatic writing has yet another explanation, since, while it involves passivity and is therefore a mediumistic phenomenon, it may have its genesis within the individual's own consciousness.

There is a tendency in practice to recognize these broad divisions and, curiously enough, each of the four books under review specializes in one or at the most two particular groups of phenomena. Thus the Price volume deals principally with the séance room, Sir Ernest Bennett's book with extra-séance-room phantoms and with haunted houses and Mrs. Rhys Davids' smaller volume is partly the product of automatic writing.

The excellent and thoroughly objective report of René Warcollier is closely confined, as the title indicates, to telepathic experiments, carefully devised and scientifically carried out, though the element of clairvoyance certainly seems to have been involved in some of the results, while the discussion casts an interesting light also on the phenomenon of psychometry. On the basis of the findings of his group of investigators, M. Warcollier propounds the theories—by no means new but all the more plausible for that—that there is constant interchange of thoughts among all living beings, through the "vibration of an 'ether' which we do not yet know", that telepathy depends upon *rapport* between the two communicating intelligences but that positive effort on the percipient's part to catch the thought of the transmitter facilitates deliberate thought transference, distance not being a conditioning factor. It is hard to see how the most materialistic scientist who examines with an open mind the results of these experiments can still claim that telepathy is unproven.

Apparitions and Haunted Houses presents one hundred and four well-attested cases. The cumulative evidence for the occurrence of such phenomena is overwhelming and some of the individual cases, supported in not a few instances by the testimony of several witnesses, offer most interesting material to the serious student. This collection of evidence establishes incontestably the wholly involuntary nature of the occurrences as far as the percipients were concerned and the folly, therefore, of hoping to bring them about at a time and under conditions determined by the investigator. Sir Ernest Bennett's detachment and scientific openness of mind are commendable, though his hypothesis that "perhaps the most satisfactory solution of our problem is that apparitions are in every case

caused by telepathic action" of the living or of the dead is too facile a solution.

Western theorists would be immeasurably assisted if they would adopt as a working hypothesis the division made by Oriental psychic science between ordinary apparitions of the living and of men at the moment of death, which are only "walking thoughts" in the majority of cases, and the disintegrating astral shell of a dead man which under certain conditions may become objective. It would also clear a vast amount of confusion if they could recognize what should be obvious from the purposeless nature of most of the happenings recorded, that in only a negligible number of cases is the soul of the discarnate entity involved in their production. An exception would be the quite rare, apparently purposeful apparition very soon after death, when the dead man is kept awake for a short time to objective concerns by the force of a strong emotion or an unsatisfied desire. At least two of the cases recorded, Numbers 12 and 41, seem perhaps susceptible of this explanation. The book will well repay perusal, neither for the satisfaction which it indubitably offers to the craving of so many for the marvellous, nor yet for the tentative and inadequate "explanations" attempted, but as a valuable collection of data which both illustrate and confirm the propositions of the older Eastern psychic science.

More About the Hereafter seems to illustrate the danger of being on with the new creed before one is off with the old. The ideational content is a curious blend of Christian theological and Buddhist eschatology, in which the idea of reincarnation consorts oddly with the crudely materialistic details of existence between lives, with its bodies of flesh and blood, its tailors and its police, its "watchers" and its courts, its daily press, its "cures" and its credit system. The account is convincing only of the writer's sincerity. If a person of Mrs. Rhys Davids' known perspicacity in scholarly matters had not been blinded by the will to believe she could hardly have failed to note something suspiciously similar in the jargon employed by all the "spirits", great and obscure, alleged to be communicating with or through her by "inner converse" and automatic writing. Surely more than the fact that they are supposed to be describing the same conditions is needed to explain the use by spirit after spirit of such peculiar and obscure expressions as "I was in a very More", "We are now in a very more in the man", "worthing things in a less" and the like! With all due respect to the distinguished Pali scholar, this book impresses the reviewer as a monologue in which the writer's lower mind, with its hopeless confusion of Christian-*cum*-Buddhist-*cum*-personal ideas, plays all the rôles by turn and in no case succeeds in submerging the actor in the part sufficiently to sustain the illusion of an independent character. The writer's credulity represents the very antithesis of Mr. Harry Price's attitude. If Thomas Alva Edison had approached his problems from the standpoint of either, the world would still be without his valuable discoveries and inventions. The only attitude from which worth-while results in psychical research may be expected is such a brave and open-minded one as was that of Sir William Crookes, who was predisposed neither to belief nor to disbelief but was determined to find the truth, whatever it might be.

PHREN

An Introduction to Indian Philosophy. By S. C. CHATTERJEE, M.A., PH.D., and D. M. DATTA, M.A., PH.D. (University of Calcutta)

Every advance made by Western physics helps Western man to appreciate and to make use of Eastern philosophy. It has begun to be apparent in the last few decades that empirical science and mystical philosophy are not in fact the enemies we have tried to make them, but complements; after the long divergence

in their courses, we begin to see them link up again in metaphysics and acknowledge at last their common source. It is a pity that, while the West is beginning to be grateful for Eastern spiritual wisdom, the only return it can make to the East is the scientific unwisdom of the machine and of materialistic economic and political systems; so far, evil is being returned for good, with results as immediately harmful to the East as they must eventually be to the West: for even the enlargement of understanding which will come to us from the acceptance of Eastern ideas cannot release us from the effects of imposing, for instance, the spinning-mule on India.

But although it is true that receptive Western minds are beginning to appreciate the discoveries of Eastern philosophy and through them perhaps to understand at last their own (essentially Eastern) Christianity, this appreciation is still only in its infancy. Most of us need spoon-feeding. Not that it would be proper to imply that *An Introduction to Indian Philosophy* is food for babes; but it is so written that, unlike many "introductions", its title is really indicative of its contents. It has lucidity and imagination and requires only a reciprocal spark of imagination in the reader in order that he may, with no previous knowledge of the subject, leave the book very considerably instructed. If the book is elementary, it is elementary in the appropriate sense: it exposes the elements of its subject. But it does more than that, for, while it is satisfying in its factual content, it is not academic. It makes it abundantly clear that Indian philosophy is, as the authors say, a part of life, not a matter of scholarly interest to be kept between the covers of books. In this way it fulfils the Western need: the need of understanding that philosophy and religion are real only in so far as they are matters of experience, and socially significant only in so far as, like empirical science, they become part of the change and the growth of human consciousness.

The regrettable fact (though it is one that could be remedied) is that this book, published in India, may not be easily accessible to those in the West who most need it.

R. H. WARD

Coeducation: In Its Historical and Theoretical Setting. By L. B. PEKIN. (The Hogarth Press, London. 7*s.* 6*d.*)

Coeducation is properly understood as part and parcel of the New School. The basic idea of the New School is reverence for the child's personality, and hence education is providing the freedom and the understanding necessary for the growth of the child. There is no longer any "moulding" of the child, for "moulding" destroys personality. There is more learning by the child and less teaching by the teacher. In short, teachers are asked to give up the discredited notions of superiority and of suspicion towards the child whom they should approach instead with humility and love.

The New School believes that coeducation is necessary for the growth of the child's personality. "The two sexes are each other's best education." Coeducation is not mere co-instruction; boys and girls are allowed to grow up together from the earliest years under the care of teachers of either sex.

Coeducation cures boys of that "romantic idealism" towards girls which is the cause of many an unhappy marriage to-day. Moreover, the pathetic self-consciousness of one sex in the presence of the other disappears. Finally, there is less chance in a coeducational school of the growth of homosexuality, which is so widely prevalent in segregated schools all the world over.

Coeducation has its problems. But these, the author believes, are not insoluble. Those who imagine the coeducational school to be saturated with sex are invited to visit one and to find out the truth for themselves.

M. N. SRINIVAS

History of Zoroastrianism. By MANECKJI NUSSERVANJI DHALLA. (Humphrey Milford, Oxford University Press, 24s.)

The author of this volume, a high priest of the Parsis, naturally includes the doctrines of Zoroastrianism and their development in this large volume.

Zarathushtra, whom he assigns to approximately 1,000 B.C., taught that Ahura Mazda, "The Lord Wisdom", is "the Supreme Being through whom everything exists....Most Beneficent Spirit is his essence." The manifestation of Ahura Mazda's creative will is Spenta Mainyu, Holy Spirit. The six (later seven) cardinal virtues of Ahura Mazda are Good Mind, Righteousness, Divine Kingdom, Devotion, Perfection and Immortality, personified as archangels. Attar, fire, corresponding to the Vedic Agni, was raised to the highest distinction. Mithra was not included by Zarathushtra in the heavenly hierarchy, but centuries later came to occupy for a time a most important position. Zoroastrianism stresses Dualism. Ahura Mazda and all the archangels are opposed by eternal spirits of evil. The ethics of Zoroastrianism are marred by a hatred of "evil beings", its compassion thus limited. The attention given to demons and hells is revolting. Contrasting with such morbidity is Zarathushtra's rejection of asceticism. He declared: "It is a boon to live." He taught every one "to be gay of heart and buoyant of spirit..... Happiness unto him who gives happiness unto others." The wholesome enjoyment of life in purity of body, mind and spirit are rightly and splendidly defended.

We cannot, however, believe that the subject has been adequately treated in this book. While constant references are made to the ancient texts, translations to give an idea of their original atmosphere are lacking. But our chief objection is that the work is limited largely to an objective recital of events and tradition without sufficiently informing us regarding their significance. May we not expect from the priest of a religion so rich in symbols a fuller explanation of their meaning? Religion is concerned with problems of a philosophical, metaphysical, psychological and mystical nature. Even if lengthy expositions on such subjects would be out of place in a work where the emphasis is historical, still, as much of an exposition of the religion as Dr. Dhalla has given makes the lack of these considerations all the more misleading. He seems unsympathetic towards the efforts of Hindu mystics and Theosophists to penetrate the profundities of Zoroastrianism. Convinced of the unity and divinity of all life and that the highest realization awaits but the awakening in any man for its attainment, we are shocked by the exclusiveness of the claim that

"Zoroastrianism....is the realization of the ideal. It is the form to which the coming generations have to conform. Deviation from it means a fall, a degeneration of the religious life."

How many priests of how many religions have made just such claims for the uniqueness of their faiths! Yet their greatest errors lie in those elements which are unique. Zoroastrianism is filled with thought common to all religions, especially much which is contained in Indian religions. Indeed Dr. Dhalla himself frequently indicates these conceptions held in common. He writes:—

"The Indo-Iranians shared a common religious heritage, and the *Rig Veda* furnishes us with the earliest sacred texts that are helpful in the better understanding of the religious beliefs of the pre-Gathic, Gathic and the Younger Avestan periods of the history of Zoroastrianism."

Indeed such revelations as are con-

tained in the *Vedas* and in all other teachings of the truly enlightened cannot be surpassed, for their nature is of the eternal, changeless truth which manifests in various forms but remains essentially the same Divine Wisdom—Ahura Mazda, the Wisdom Lord.

E. H. BREWSTER

The Philosophy of Physical Science. By SIR ARTHUR EDDINGTON, F.R.S. (Cambridge University Press. 8*s.* 6*d.*)

It is obviously impossible to deal adequately in a short review with the issues raised by Sir Arthur Eddington in his latest work. In describing the difference between this and his earlier work, *The Nature of the Physical World,* Sir Arthur states that "the starting point in the present treatment is *knowledge,* and that he is dealing here with "the nature of physical knowledge, with applications to the theory of the physical universe". He does not pretend to elaborate a complete philosophical system, but only to contribute to a general philosophical outlook. The scales are weighted heavily in favour of *a priori* knowledge: "I think I can see a clear philosophy emerging from the conclusion that the system of fundamental laws is wholly subjective." There are statements that will lead to uncomfortable arguments with those who are in the camp of the deterministic physicist, for instance:—

> What we call sensation can never be purely sensory....What sort of thing is it that I know? The answer is *structure.* To be quite precise, it is structure of the kind defined and investigated in the mathematical theory of groups.....The recognition that physical knowledge is structural knowledge abolishes all dualism of consciousness and matter.

There are many indications that scientific thought is passing through an adolescent stage, after the infantile certainties of its marvellous growth and development in the nineteenth century. Sir Arthur Eddington is blazing a trail in his assertion that "there is an ascertainable present-day philosophy of science." We may see in this and in other works of a similar nature tentative steps towards a future synthesis of philosophy and science. No longer does science claim to know the last word in natural law. We must not give up hope that one day scientific minds will recognize the existence of a superphysical as well as a physical universe, both equally under the reign of law, and that "extensions" of matter may have to be correlated with "extensions" of perceptive consciousness.

B. P. HOWELL

The Trend of Things. By HAROLD ASHTON. (Printed by the Author. 2*s.*)

The esoteric history of nations has always been embedded in symbols to preserve the sacred from profanation by the rabble, and lest in the recital of any *real* event in so many unmistakable words the powers connected with it should be once more attracted. According to Mr. Ashton, it was because such "code language" was known to embody Christian teachings that the early Church was persecuted, and because the seed of esoteric teaching lay within this code that the Church had the strength to survive.

Mr. Ashton presents the fruit of his studies applied to what he names the Athanasian Symbol, which, he says, is little known outside the sanctuaries of ecclesiasticism. His method is the substitution of one word for another, a precarious procedure at best and one dangerously uncertain if divorced from the ancient and consistent science of symbolism. Symbolism as a science is neither Christian nor pagan; it is universally applicable and affords different interpretations derived from different angles of vision: terrestrial, cosmic, psychic, spiritual, etc. The value of Mr. Ashton's study depends upon his ability to make such a universal application of his Christian research in the light of ancient science.

D. C. T.

Gods in the Making: Man and the Law of Continuity. By T. MAWBY COLE in collaboration with VERA CARSON REID. (Andrew Dakers Ltd., London. 6*s.*)

This survey of the successive stages of cosmic evolution and the unfoldment of one great life-force, operating through the Law of Continuity in mineral, vegetable, animal and human kingdoms, makes a sweeping study of the constitution of man, physical, emotional and mental, and envisages possibilities of his evolution as a superhuman being. As the potentiality of the man is latent in the child, so the potentiality of God is latent in man. Human life is an evolutionary journey to godhood.

The author remarks that neither is birth the beginning, nor death the end. None can imagine total extinction in any state, waking, dream or sleep. Death, he believes, is the dissolution of the corporeal form and a passing into subtler existence of the personality that existed before birth and will certainly survive death, after which the individual will be drawn towards a new embodiment in the environment best suited to its requirements.

The author vehemently condemns the Church for pronouncing heretical, at its Council of Constantinople, all the teachings of Christ relating to pre-existence, which was for several centuries generally accepted by Christians. It is shocking to learn that at one time possession of the Bible was held a criminal offence by the Church! Like Christ, two other Semitic prophets, Moses and Mahomed, revealed the truths of religion to their disciples, but their churches have forbidden those truths to their adherents. That these three churches are losing their hold on the people is attributed mainly to this fact.

We congratulate the author for upholding the basic principles of Aryan thought. His book makes it clear that for real comprehension of the mystery of life, which is the goal of all religions, every man must think for himself and look with an open mind into the inner meaning of his own religious beliefs.

SWAMI JAGADISWARANANDA

The Land Our Larder. By GEORGE GODWIN. (Acorn Press, London. 3*s.* 6*d.*)

Soil fertility is a vital problem to-day, but happily there are centres here and there the aim of which is to work with natural laws, with more success in the long run than is achieved by "greedy farming".

The Land Our Larder describes such a centre, Capt. Wilson's farm at Surfleet, Lincolnshire. This utilizes the Indore compost system, made popular by Sir Albert Howard, incorporating with it the agricultural principles and practices of Rudolf Steiner. The book concludes with a calendar of the farm's operations and instructions for making compost pits or heaps, but perhaps of most interest are the ideas underlying the methods.

First, the earth demands respect as a living entity. Chemical analysis alone cannot determine what makes one soil fertile, another unproductive, any more than it can analyse the soul of man. So too a farm is something more than the sum of its units and too great a specialisation means an incomplete organism.

Secondly, we must give back to the earth what we take from her. Chemical fertilisers are like crude drugs in her system. The compost heap of vegetable and animal waste completes the cycle of food production naturally.

Finally the earth is not a separate unit in space but responds to planetary and stellar influences. There are favourable and unfavourable times for each agricultural process, just as there are influences, sympathetic and antipathetic, among the various plants.

It is interesting to note in almost every field of human activity—agriculture, education, medicine, social and political relations—the rapidly growing divergence between two opposing lines of development. The one becomes progressively involved in a complexity of artificial creations, synthetic "improvements" on Nature, narrow technical

specialisations and separative, self-centred philosophies, all of which must end in self-destruction.

The other goes back to the concept of the living unity of Life, natural law and universal principles, and welcome indeed is all evidence of any movement in this direction.

W. E. W.

You Have Lived Through All This. By EDWARD THOMPSON. (Gollancz, Ltd., London. 7*s.* 6*d.*)

In the schools of England and India for long the boys and girls were taught that a hundred years ago there were certain bad men in India, called the Sepoys, who mutinied against their English rulers, killed their superior officers, and cruelly murdered their wives and children and who in all ways behaved like infuriated beasts. An Englishman, who possessed to a remarkable degree the sense of justice and fair-play characteristic of his race, protested against such an unjust interpretation of Indian Mutiny and said it represented only one side of the medal. He, therefore, wrote —*The Other Side of the Medal* and proved with evidence all compact that the English rulers of India of those days were more to blame for what had happened than the Indian Sepoys themselves. This eminently just and courageous Englishman was—Edward Thompson.

The book before me is his book. It is called—*You Have Lived Through All This.* It is another courageous attempt on the part of Edward Thompson to bring before his forgetful countrymen certain unpalatable truths which they must recollect and ponder over to account for the great tragedy that has at present overtaken the world. The book is intended to give a rapid *résumé* of the leading events "we have lived through" for the past twenty years, since the end of the last equally tragic war. Unfortunately, Dr. Thompson was either in too great a hurry to unburden himself or too much carried away by the chronological succession of events to arrange them, as he should have, in their logical sequence. Whatever it was, a reader with a moderate amount of *historic sense*—that fine sense which studiously sifts and seeks to find amidst a welter of apparently unrelated happenings of history a provable co-relation and logical sequence, as inevitable and predictable as the procession of the stars,—will have no difficulty in following our author's chronological narration of events and come to the same conclusion as he does. And that conclusion is that the present War is the logical and inevitable outcome of the criminal neglect and pusillanimity of certain British statesmen in not reading correctly the signs of the times and the true character of the one man who had taken upon himself to change the destiny of the world to bring it in line with his own insensate beliefs about the racial characteristics of mankind. Dr. Thompson points his finger to the stupidity and pusillanimity of one British statesman in particular, who but a year ago gleefully called the dishonourable betrayal of a gallant people as "Peace with honour" and cowardly knuckling down to the mandates of domineering dictators as "Appeasement". "Stupidity", writes our author, "is the most underrated sin....It is the besetting sin of the age in which we live. You will find this stupidity stalking all over the world with devastating and terrible results....If others deceive you, that is *dullness*; but if you deceive yourself, that is *stupidity*".

Let us hope that the countrymen of Edward Thompson will lay these remarks of his, cruel as they are, to heart and cease deceiving themselves or being deceived by Nazi Germany when the time comes to settle our long-pending account with her. Otherwise, we may be certain History will repeat itself for the third time in 1959, and our author will once again be compelled to lash out with his trenchant pen and write another—*You Have Lived Through All This.*

A. S. WADIA

After Many a Summer. By ALDOUS HUXLEY. (Chatto and Windus, London. 7*s.* 6*d.*)

In this latest novel, Mr. Huxley has made more explicit his own vision of normal human society. He has, no doubt, exhibited reality as excruciatingly as ever; but the "everlasting nay" of this agitated death-dance is ever made to encounter the affirmation of the "everlasting yea". In other words, Mr. Huxley has fused into an organic whole the analysis of present-day civilization contained in his earlier novels with the divinations and affirmations of his *Encyclopædia of Pacifism* and his *Ends and Means.*

The story is thin, but its singular grotesqueness is almost revolting; it is at once horrible and laughable; it is both a travesty and a record of actuality. A Californian multi-millionaire, Stoyte, desires to prolong his life as much as he may; his physician, Dr. Obispo, conducts experiments with the intestinal flora of carp, hoping thereby to discover the clue to longevity. Meanwhile Stoyte has bought the Hauberk papers and appointed Jeremy Pordage, the British author, to catalogue them. Pordage, while examining the Hauberk papers, stumbles upon the Journals of the fifth Earl of Gonister who, it now appears, had also been interested in the problem of longevity. One thing leads to another, and Dr. Obispo and Stoyte pay a visit to the Gonister house in England. Exploring the endless cellar, the visitors at last discover the fifth Earl and his housekeeper still alive, thanks to a prolonged diet of carp. Over two hundred years old, the fifth Earl looks like "a fœtal ape that's had time to grow up". Dr. Obispo now cheerfully assures Stoyte that he can "start taking the stuff at once".

That is the negative picture; the positive statement is reiterated throughout the story by Stoyte's lifelong friend, Mr. Propter, who has clear affiliations with Mahatma Gandhi and with Mr. Huxley himself. Mr. Propter's discussions with the beautiful and ineffectual angel, Peter Boone, are distinguished by sanity and by a searching sense of actuality. Our institutions and our traditions, our ideals and our pet egoisms, our attitudes and our self-deceptions, our cringing subjection to the tyranny of time and our wild orgies of craving and acquiring—these are but ways of "mocking God". People lightheartedly think that "they can cock a snook at the nature of things and get away with it". But "God is not mocked; as a man sows, so shall he reap".

To Propter war is a suicidal waste, just another instance of "mocking God". The wage of Nationalism is a war for every generation; and the mocking rebels must knuckle under at last. What, then, must we do or be? "Peasants plus *small* machines and power", is Propter's panacea. On the moral plane, understanding and compassion are to be cherished as the only two virtues that really matter. And happiness itself is to be realized through "a non-personal experience of timeless space" and the extinction of that bundle of greed and fear and lust for power—one's personality. But, of course, few are inclined to take the Propters of the world seriously. Pordage looks upon the Propter-Object as a curious and disturbing phenomenon, with its "mind full of all kinds of oddments; and the oddments.... pigeon-holed in apple-pie disorder!"

Like Mr. Huxley's other novels, *After Many a Summer* is a seething cauldron of ideas. The characters tend to become shadowy and sometimes dwindle into types or caricatures or toys. But Mr. Huxley's evocation of the incessant bustle and drive of our civilization is masterly; the habiliments of this luridly extravagant culture are tragic in their futility and farcical in their absurdity. Mr. Huxley's vision is unflagging and uncompromising, and the frosty brilliance of his writing takes the reader by surprise again and again while it also satisfies him in the end. *After Many a Summer* should be counted among its author's most notable achievements; so accurate in its diagnosis of our ills and

so provoking in its constructive suggestions, so nobly conceived and so faultlessly executed, it is both a valuable tract for the times and an enjoyable work of art.

K. R. SRINIVASA IYENGAR

The Last Legend of Smokeover. By L. P. JACKS. (Hodder and Stoughton, Ltd., London. 7*s.* 6*d.*)

The English novel needs reorientation. It cannot go on being the omnibus about the heartaches of bored suburban housewives which publishers sell to the 'tuppenny' libraries in bulk, like potatoes. For the recurring crises in our society have extended the domain of the novel to include not only heartaches but headaches : the problem of the novel is now not a private but a public-private problem.

Some of the most significant novelists in this country have been realising this fact, and both the thematic and the technical potentialities of this form have been explored. But few have yet asked whether the catharsis produced by a representation of action and emotion, flavoured with ideas, is enough or whether it is, indeed, the only basis of fictional narrative.

Dr. L. P. Jacks seems to have had this consideration in mind in this novel of ideas, couched in the form of a fable. Unlike the more subtle Kafka (who, however, fails to fix his metaphysical symbols) but in the manner of a philosophical humanist with larger and broader interests, Dr. Jacks shows up the decay of our society through the exploits of a disinterested gambling firm, run by savants, which seeks to sublimate our imperfect and transitory political state, and to supersede it by a better and more enduring form of human association.

The adventures of the learned bookie Mr. Rumbelow and his associates in the Psychological, Historical, Political and Archæological Departments of the Institute show up the rackets of our age in the light of a firm which is itself a racket. Dr. Jacks thus achieves a simplification of modern civilisation and indicts its entire fabric. And with characteristic humour and original invention he posits the conditions for a constructive anarchism, a society free of war and crises and concerned with the upbuilding of men and women, the realisation of which alone may enable history to turn the corner.

MULK RAJ ANAND

Ratna Samuccaya or a Comprehensive and Classified Catalogue of Sanskrit Works Published in India and Abroad. (Third Edition made up to date.) Compiled by MEHAR CHAND LACHHMANDAS. (Mehar Chand Lachhmandas, Jain Street, Said Mitha Bazar, Lahore)

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The Catalogue under notice, containing no less than 8,228 entries pertaining to Sanskrit books arranged according to subjects, should be a reference book on the table of every Sanskritist or rather Indologist, as it will put him in touch with all publications on his subject up

to date. The preparation and publication of such a useful Catalogue is a matter involving considerable labour and expense. We feel confident, however, that Sanskrit scholars in ordering new books for their library will help the proprietors of this firm to render their humble service to the cause of Sanskrit scholarship.

P. K. GODE

The Convent. By ALYSE SIMPSON. (J. M. Dent and Sons, Ltd., London. 8s. 6*d*.)

This book gives an account of the time spent by the authoress as a novice in a Swiss convent. It is a vivid picture of the daily routine of a religious community sequestered from the world, and as such it possesses a certain restricted interest. The authoress had no true vocation for the religious life. The explanation of her "call" is expressed tersely in her own words: "I knew then that John would never come, and it was then that I decided to renounce the world." She mistook, in fact, a desire for martyrdom for a true call to the religious life, as she herself came to realise during the next two years. At length the convent life became intolerable and she fled secretly, to return as a visitor twenty years later. The reason for her failure to adapt herself to a life admittedly hard but with very real compensations for the chosen few is well expressed by Father Anthony who meets her in the course of her flight :—

> The glamour has gone out of it! You did not know there was never any glamour about a nunnery, did you? And that there was never meant to be.

Apart from rousing a passing interest in the characters portrayed, it is difficult to see what useful purpose the book achieves. Admittedly it reveals many disagreeable features of convent life such as poor food, bad hygiene, etc. But such a revelation is useless unless it leads to reform, and it is very unlikely that, even if conditions are as bad as here painted, the book will exert any influence in this direction. And it is equally unlikely to reach—or at any rate to influence—those whom it might most nearly concern, intending novices who would realise in part the life they were undertaking and in spite of that, if they had a true vocation for the life of the convent, would remain undeterred.

B. J. SAMUEL

Ephrem the Syrian, an Eastern Contemplative. By ANN ANCHOR. (Christa Seva Sangha Ashram, Poona 5. Re. 1/-)

Ephrem was a Christian Mystic of Edessa who lived in the fourth century. His "Rhythms" here presented reveal one who has undoubtedly experienced certain soul realization too often confused with psychic disturbances. To many his groping imagery and fantastic paradox must read as the inarticulate hallucination of one self-deluded, or at best of an undisciplined dreamer. In others a resounding chord of memory hints at similar experiences but dimly sensed and never understood. These proclaim him a saint who conceals from the profane a Light that must perforce blind all but the perfectly pure in heart, though the scoffer may maintain that he had nothing to reveal. A third group, mistaking the vague for the mystic and emotionalism for spirituality, will find solace in the easy rhythm of his verse regardless of its import. Each will find what he seeks, save and except a reasoned philosophy. The reader is therefore left to place Ephrem according to his own consubstantiality of realization. Our author introduces Ephrem in a short chapter and leaves us to enter what Light these contemplative musings may afford as best we can, though that Light be hidden beneath the thick and often opaque shroud of Christian imagery which conceals, from those not accustomed to it, far more than it reveals.

D. C. T.

The Munro System of British Statesmanship in India. By K. N. VENKATASUBBA SASTRI, with a Foreword by the Rt. Hon. V. S. SRINIVASA SASTRI. (The University of Mysore)

There have been two schools of modern Indian administrators. One was the Aristocratic School, founded by Lord Cornwallis, who was followed by Wellesley and Dalhousie. That school believed in transplanting English ideas and institutions almost wholesale to Indian soil and was based on the policy of keeping India always in bondage. But there was another school, the Popular or Liberal School, which believed in respect for and adherence to ancient rule and custom, in utilising indigenous institutions, in trusting the Indians and associating them increasingly in the work of government and in educating and training them " to govern and protect themselves ". Dr Sastri's thesis is that it was Sir Thomas Munro who laid the foundations of this noble school, with which two other great men, Malcolm and Elphinstone, are also associated. He is right in contending that Munro was more than the founder of the Ryatwari System, though that is undoubtedly his greatest achievement and his greatest contribution to the good of the masses of this country. The minutes and letters quoted reveal Munro not merely as a man of sound common sense, magnanimity and nobility, with a remarkable understanding of the character and genius of the people, but also as a great administrator who laid down principles and policies which to this day, after over a century, still govern the administration, particularly on the revenue side, of the Madras Presidency and have influenced administration in other parts of India ; though we should take exception now to his attitude towards a free press, towards paying unconscionable salaries to European officers, and towards the combination of executive and judicial functions in the same person.

It may be safely said, however, that it was the neglect of some of Munro's vital principles which led to the Mutiny and that that same neglect is the root cause of discontent in India even to-day.

Regarding the employment of Indians in high places he said, " They are simple, harmless, honest and have as much truth in them as any men in the world ", and " If we pay the same price for integrity we shall find it as readily among natives as Europeans." " They are under the dominion of foreigners ", he remarked, " and by being so sink in their own esteem and lose that pride which has often a great influence in stimulating men to an upright conduct ", for to him " it is surely a degrading spectacle to contemplate a great and civilised people fallen under a foreign dominion ". He laid it down as " an indisputable principle that the interests of the native subjects are to be consulted in preference to those of Europeans, whenever they come into conflict ". Thus he says, thinking of the sad plight of the weavers," How inconsistently we act when our avarice and our pretended principles of justice are at variance." " We can never be qualified to govern men against whom we are prejudiced ", he declared, and he said, " We make laws for them (Indians) as though they were Englishmen and we are surprised that they should have no operation ; we forget that one great principle, the freedom of the people, from which they derive their influence, does not exist here." No Britisher has spoken more nobly.

The book is a fitting tribute to a great administrator whose memory is still held in veneration by millions in South India for his benevolence and his humanity. It is well worth study by all who want to see justice done to India and Indian polity recast on sound lines.

This is a well got-up book of 400-odd pages. The introduction forms the text and is supported by a number of documents (some of which see the light of day for the first time here) which are quoted in the several judiciously arranged appendices forming the main part of the book. There is also a long and useful bibliography at the end.

S. V. RAMASWAMY

OF NATIONAL INTEREST

AHIMSA—CHARKHA—UNTOUCHABILITY—COMMUNALISM

[We have brought together here four short but important articles, a cross-section of the problem of India to-day, with its wider than national bearings. Political, economic, social and religious are some of the principal strands of our tangled skein. Each of the following essays deals chiefly with one of these aspects of our common life.

In the following article **Prof. S. S. Suryanarayana Shastri** of the University of Madras discusses cogently, in the light of the philosophy of non-violence, the relation of the individual to his group and to the whole—a matter of importance to any man at any time and one of primary concern to every Indian at the present hour.

Shri N. S. Eswar discusses the possibilities of the charkha in creating a community of independent responsible individuals. **Shri G. N. Acharya** traces the problem which in India is called untouchability to its roots in the fancied need of the individual to feel superior to some one else, and to its offshoots in many lands. **Shri P. Nagaraja Rao** believes that the communal problem will yield but to the non-communal temper ; and that " means essentially a spiritual outlook, which can be created only by non-violent means ".

A letter from **Professor Suryanarayana Shastri,** published in *Indian Affairs* for 6th December, supplements interestingly the views which he expresses here. While he maintains that the effective realisation of non-violence depends upon the loss of " all sense of otherness ", that is, upon the realisation of the Self which pervades and finds expression through the universe, he visualizes such realisation as progressively achieved through identification with ever larger groups.

These groups may be symbolized progressively by rivulets, brooks, rivers, the smaller flowing ever towards the larger and all together towards the greater unity, the sea. The difficulty with the lesser loyalties is that so many people rest content with them and fail to pass on to the larger unity, forgetting the plain lesson of Nature that the stream that fails to flow on will stagnate, become brackish and finally dry up.—ED.]

AHIMSA AND POLITICAL IDEALISM

While idealist philosophy in the West formulated and developed, albeit with defects, an intelligible political theory, one which has exercised sway over men's minds both for good and for evil, Indian idealism has exercised little influence over political speculation, and Hindu political theory has been content to oscillate between low expediency and high morality. The notion of the State as a concrete universal is but a half-way house ; but even that is better than any contribution which Indian idealism has made to political theory.

The idealist, however, has reason to view with satisfaction the formulation and the growing recognition of the principle of non-violence. For this is only another name for the principle he always presses under such names as non-contradiction, coherence, determinateness. The idealist frequently points to the possibility of contradiction from within or from without ; both should be avoided in a true harmony. To do violence to oneself deliberately is as impossible as consciously to accept a contradiction. But just as the possibilities of contradiction cannot be confined to a particular person or situation, so the possibilities of violence cannot be limited to a particular individual or situation. Harmonise S and P ; there is still the likelihood of contradiction from Q : harmonise yourself with your work or your livelihood or your family or your village ; there is still a possibility of a clash with other persons or groups. And violence to these reacts

on you, just as the non-harmonisation between S and Q reacts on the established harmony between S and P. The only way you can preserve yourself wholly and for ever from violence is to avoid doing violence yourself; for whatever you may attempt to be violent to is your own self; just as your real will is not the particular but the general will, your self is not the particular psycho-physical organism but the whole world. How can you injure any part of the world without injuring yourself? And how can you injure yourself when the self is the object of the highest love, *parama-premāspada*? Thus in the realisation of oneself as the whole universe does one achieve *ahiṃsā* and *abhaya*.

For such an one political obligation presents no problem, since its nature is non-violence which is also his own nature. And when, because of the finite nature of human institutions, political organisations conflict or religion conflicts with politics, or social institutions conflict with both, the light to guide is still non-violence. That institution which does least violence is to be preferred to the more violent, that which secures greater harmony is to be preferred to the less harmonious. The path of preference should itself be non-violent; there should be no breaking of heads or even of hearts to establish the supremacy of non-violence; and to this end the ideal should be clearly envisaged by each as sublimation, not destruction.

Lower loyalties, partisanships, clannishness—all these tend to choke the higher spiritual life. The remedy, however, is to train and to organise them, not to choke them off; for these evils if dammed up will burrow underground and prove a more serious danger. Further, to deny them expression is to deny all good in them and this is far from the truth. There may be little virtue in loving one's family alone, but there is less likelihood of any virtue in one who loves not even his own family. Universal love may be but an empty profession in him who lacks the dynamism of even group love. Communalism may be a vice but universalism may lack the vitality to be even a vice.

A happy adjustment among such conflicting tendencies can come only from the realisation in some measure that I myself am the whole universe and that in so far as I limit my interest, love and benefaction I am in truth crippling myself. The realisation should be immediate, not a mere intellectual appreciation; hence the inutility of a devitalised universalism. The moral disciplines of any civilised life will help to develop this realisation provided it is kept in view all the time. There is virtue in helping one's family if the mind is alert to the wider possibilities and opportunities. To serve the community is not a vice if the needs of the greater community are not negatived. The tests of this alertness are the readiness to sacrifice the smaller when the greater is at stake and the spirit of serving the smaller without taking away from the will or the resources in the absence of which the larger would cease to be or to be effective.

Thus it *may* be a service to endow a scholarship for the benefit of a particular community; it does no violence to other communities; the denial of this opportunity for benefaction might result not in the benefit of the larger community but in the deprivation of even the smaller. To insist, however, on communal differences at a time of national crisis is clearly a disservice; for it prevents the united front so necessary for the maintenance of the larger community; the communalist in such a case runs counter to non-violence, doing violence to the whole and incidentally to the part as well; he is crippling himself though he will not see it. The difference between the two cases is that in the former the attitude to the larger community is negative while in the latter it is antagonistic. From the former there is hope of a natural growth and expansion, not from the latter, except at the expense of a painful operation. The former attitude is non-violent though it

may appear aggressive ; the latter is both aggressive and violent, though it may sometimes masquerade as non-violence, as in the Anti-Hindi agitation. One stresses the separate but is not opposed to the whole ; the other is separatist, repudiating the whole. The non-violent idealist will countenance the former, but not the latter, since while the former is consistent with the General Will, the latter is most certainly not so.

Either attitude is due to our limitation, a limitation which in the ultimate analysis is not real, but presents itself as if real and as if something to glory in. Hence the delusion of creatures, the delusion whereby, it is said, the Lord as Time (*kāla-svarūpi*) works the downfall of those whom he wishes to destroy ; this indeed is the might of Time, that it hurls no thunderbolts at any one's head, but just presents things contrariwise :—

na kālo daṇḍam udyamya śiraḥ kṛntati kasyacit
kālasya balam etāvad viparītārtha-darśanam.

The pride that goeth before a fall is responsible for the misapprehension and the misconception. A due spirit of humility, willing to learn rather than to preach, to assimilate rather than to exclude, to serve rather than to acquire, ready to be dignified without being arrogant, to acquire wisdom without being clever, to please without aiming at popularity—the cultivation of such a spirit is the only prescription that can be given to avoid Time's revenges. And this is the spirit of non-violence, open without being vague, definite without being exclusive.

S. S. SURYANARAYANA SHASTRI

GANDHIJI'S INSISTENCE ON THE CHARKHA

The charkha has apparently become an obsession with Gandhiji. He envisages a free India through spinning. His passionate desire to see spinning made the cardinal principle in his novel method of national education (evolution) is wholly misunderstood, and not a few sneer at his irrationality. He meets all these gibes with inward regret for the utter lack of clear perception and with complete silence. As the number of doubters mounts, his insistence gains in tone and emphasis. This strange attitude clearly denotes the existence of a deeper truth which has escaped the ordinary man's powers of visualization. Yet it is common sense on his part that makes him believe in the possibility of the nation's achieving its independence through the charkha.

Clothing is a prime necessity of life, only less indispensable than air, water and food. Everything else for a sane man occupies a position of secondary importance. Clothing being one of the greatest needs of humanity, means must be found to ensure a steady supply. In India the poor, who spend next to nothing on their physical necessities, must be termed extravagant in their outlay for clothes as compared with their other expenses. By taking to spinning and weaving these poor people can release an appreciable amount for their other needs. In other words, this means economic freedom, on which firm foundation the whole edifice of greater freedom can be built up. The charkha is the symbol of simplicity, patient labour and sacrifice. It teaches its followers all of these, thus preparing them for a simple life. It inculcates indifference towards all forms of luxury. Accordingly there is a corresponding diminution in men's wants and this points the way to greater economic freedom ; money having gradually risen to be the most important factor in our life.

Man is by nature self-loving. Spinning is an individual's work. The clothes a man makes to wear express his individual self. He becomes self-conscious, and self-consciousness is the only path that leads to national consciousness,

National consciousness is only another expression for National Freedom.

On individuals depends the fate of a nation. The charkha demands individual effort. In a state of intensified industrialisation the self is annihilated ; it has no place in such a society. No single individual is responsible for the whole. The charkha on the other hand throws the whole weight of responsibility on each individual's shoulders. The charkha thus moulds a generation of responsible beings.

A clear-sighted and unbiased person to-day will perceive a steady drift towards irresponsibility in the modern world. It is mainly due to this dangerous drift that the world has to undergo such travails as it is experiencing to-day. Gandhiji through his charkha heralds a peaceful life.

Gandhiji, it will therefore be seen, wants to create a community of independent responsible persons to fight for the greater freedom, the freedom of the Nation. To create a free nation out of a slavish one is a difficult task to accomplish, but to create a free nation out of independent individuals is quite feasible and within reach. This is why Gandhiji stresses quality more than quantity.

In short, the secret of the charkha is that it can create independent individuals. Gandhiji does not see the possibility of a slave ever fighting for freedom. Hence he insists on the charkha as the true means to achieve the freedom of the nation.

N. V. ESWAR

I AM AN UNTOUCHABLE IN MY OWN HOME

I come from an orthodox South Indian Brahmin family. My mother regards me practically as an Untouchable. We live, of course, in the same house. But my mother will not eat food touched by me ; she regards water polluted by my touch as unfit to drink. If she could have her own way she would exclude me altogether from the kitchen. She succeeds in doing this with my wife.

But let no one imagine that my mother is a monster or that she hates me. Perhaps it would be nearer the truth to say that I hate her. Her own feelings amount to a fixed sorrow that the son of one so orthodox as herself should have fallen so low, alternating with contempt for all this new-fangled modernism which is responsible for her son's fall, and pierced with occasional bursts of righteous indignation.

I often contemplate my mother with irritation ; sometimes with amusement. Her attitude is after all the more common attitude in this world. I look at the whole structure of the caste system, with its " spirit of exclusiveness [which] lays down barriers between group and group and culminates in the imposition of various social and religious disabilities on the lower sections " (G. S. Ghurye in THE ARYAN PATH, February, 1933). I look at that most flagrant manifestation of the same caste spirit—the evil of untouchability. I look abroad at the rival claims to racial superiority, at the Aryan race myth in Germany, at the colour bar in England, at segregation in Africa and at lynch law in America.

It is the same spirit of intolerance, the same cock-sureness about the superiority of oneself or one's own class which is manifested everywhere. Caste in some form or another has existed at all times. In ancient Egypt, in Rome, in India, in mediæval England, and to a certain extent even in modern England and in still more modern America, the caste spirit has prevailed, conferring on people a status by birth and restricting their choice of occupation and marriage. The restriction on the choice of occupation is slowly breaking down under the pressure of a complicated economic system and progressive industrialisation. But the restrictions on the choice of a mate still persist. A Windsor is still as rare a phenomenon in the modern world as

a Santanu was in the ancient.

The caste system has withstood the onslaught of a long line of reformers stretching over three thousand years. It has been repeatedly proved that the whole idea that there is an innate mental difference between people of different races is based more on prejudice than on fact. Yet racial mixture is still regarded with horror.

Is there then some deep-laid instinct, some blind groping desire in the heart of man, which finds fulfilment in the hierarchical arrangement of society? Is it this same desire that causes the American to lynch the Negro, the Nazi to persecute the Jew, and the Brahmin to oppress the Untouchable? If that is true, does this feeling amount to an ineradicable hatred?

Would it be right to say that my mother hates me? I have already said that she does not. If I were to fall ill she would certainly be pained. If I were to die she would be grieved beyond measure. Similarly if the Untouchables were to be hurt or destroyed, Hindu society would be plunged in gloom. The shriek of rage from one and all when Dr. B. R. Ambedkar threatened to lead a campaign of mass conversion to some religion other than Hinduism is the index of Hindu feeling towards the Untouchables. Though in moments of mass frenzy an American might join a Negro hunt, it is doubtful if in his cooler moments he would advocate a law for the systematic annihilation of the Negro. The individual desirous of asserting his superiority may feel timorous, may feel some doubt about his position, but as the member of a race or a caste he feels sure and becomes more assertive.

So much is undeniable: the human mind revels in the grouping of society, in its differentiation into higher and lower strata. There is also a constant endeavour on the part of the "lower" groups to achieve higher status by improving their mode of life. When the Aryans gave up meat and alcohol, they did nothing more than make a bid to be recognized as a superior race. And to-day there is a tendency among the lower classes of India to imitate the Brahmins. They give up carrion eating, their customs of widow remarriage and concubinage, and adopt a more puritanical mode of life in an attempt to improve their status.

It is this deep-rooted desire to be classed as superior to somebody else that must be eradicated before the spirit of caste is killed. It should be the task of the builders of civilisation to educate mankind to shed this desire to be known and recognized as superior to some other person or class, to make men learn to "look equally on a Brahmin adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste." (*Bhagavad-Gita*, V. 18)

G. N. ACHARYA

SATYAGRAHA AND THE COMMUNAL PROBLEM

The problem that looms largest on the Indian political horizon to-day is the vexing communal problem which communal-minded leaders have aggravated. A stumbling-block in the path of India's political advancement toward her desired goal, it has caused despair to the heart of many a patriotic Indian. The political future of India is very largely dependent on its amicable solution.

Several causes are held responsible for the communal problem. Some regard it as purely economic; others as political, others still as religious. All these theories are at best only partially true.

The one economic problem that confronts India to-day is the helpless state of the Indian peasant. Fifty per cent of the Indian masses walk half-starved and half-clad. The problem of securing the necessary minimum food and raiment for the masses is not communal. Poverty is the common lot of the masses of every Indian community. The Hindu is no more exempt from economic subjugation

under foreign rule than is the Muslim. The communal problem would be an economic problem only if all Hindus were landlords and all Muslims peasants, or all Hindus money-lenders and all Muslims borrowers or *vice versa*, which is not the case.

Nor, in spite of appearances, is it a political problem. The only political problem that confronts India to-day is the attainment of self-government. This is the legitimate political objective of the Muslim as well as of the Hindu.

As for its being a religious problem, Islam as well as Hinduism stands for peace and love. It is only the doctrinaire communalists with effete organizations at their command who perpetuate the gulf between the communities and prevent the emergence of the larger loyalty which can command the common devotion of the Indian people. The failure to recognize the claims of such a *larger loyalty* makes people stick to narrow ends and breeds fanaticism. Hundreds of Unity Conferences will not prove of much avail until a non-communal temper is generated in the mind of the masses. That non-communal temper means essentially a spiritual outlook, which can be created only by non-violent means. Such a temper is a prerequisite to an effective "Anti-communal League" on the lines suggested by Shri Manu Subedar in THE ARYAN PATH for January 1939. A few political adjustments in the form of concessions, such as the acceptance of separate electorates, and a few economic concessions such as recruitment to the civil services on communal ratios; or even the division of India into two empires would merely touch the fringe of the communal problem and not solve it. Such concessions, in fact, would perpetuate the problem. Short-term surface remedies for a deep-seated disease may deflect the evils from one channel to another but they never eradicate it.

Non-violence alone will slowly but surely create the anti-communal mind. Non-violence seeks to transform the nature of a problem instead of attacking it. A frontal attack on any problem involves the violent removal of all obstructions and deterrents. Speed must be of its very essence. Non-violent means cannot make this direct frontal assault because they have to be employed in the first instance in dealing with the surrounding circumstances. Once the conditions change, that is, once the mutual distrust between the different communities is dissolved, the problem will be practically solved; or it will be at any rate capable of being solved without the aid of force. The question of prestige will disappear.

We can never generate love by perpetuating hatred or by force. Hence the need for non-violence which transmutes the opponent's defiance and creates an atmosphere which allows friendly discussion on the merits of the problem. When the problem becomes acute, the need for restraint increases. If non-violence seems to be failing, the solution is not violence but more intensive non-violence. We can never command the affection of the differing communities by a scheme of rewards and punishments. We can never cast out Satan by the help of Beelzebub. Violence will but add to the total quantity of evil; it can never bring forth good.

Non-violence is no beautiful but unrealisable dream. It is the very law of our species, as violence is that of the brute. The dignity of man requires obedience to a higher law, to a law higher even than that of tribe or of community, *i.e.*, the law of the Universal Spirit inherent in man. There is no limit to the capacity of non-violence to generate love in the minds of men. The hardest metal yields to sufficient heat; even so the hardest heart melts before the sufficiency of the heat of non-violence. Non-violence is the most *Dharmic* means to our desired end. It is no abstract morality; its adoption will give us an anti-communal India. It is possible for India with her great spiritual record and characteristic temper to achieve the necessary anti-communal spirit.

Madras. P. NAGARAJA RAO

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

"The world dreams of things to come, and then in due season arouses itself to their realization." Anne Morrow Lindbergh quotes these words from Whitehead's *Adventures of Ideas* in her "Prayer for Peace" in *The Reader's Digest* for January 1940. The world to-day, watching beside a sick civilization, she compares to a mother sitting by the bed of a sick child, who in the hour of suffering has a vision of what the child might become and prays, "If this child gets well, what will I not do to make his life beautiful and worthy... !"

Like her the world might come to its knees to-day. Like her it might have its vision. Like her it might pray that the child be spared, that peace might come in order to work out the new life, the new dream conceived in suffering.

She pleads for "an early Peace, in the full strength and beauty of her powers", a peace built on a mutual desire for welfare. "Peace at the beginning of a war—there might be some hope for the solution of European problems then."

How is the spirit of Hitlerism to be exorcised?

You must offer Germany and the world not war—but peace—a bigger peace than has ever been offered before, an active and not a static peace, one which can bend with the needs of men. For a peace which does not take into consideration change, and progress, will surely never last.

To see what kind of a peace can bring about our vision for our children, Mrs. Lindbergh writes, we need to keep our hearts open and also our minds, and for an open mind she holds the reading of history and of philosophy to be more important than the reading of newspapers and articles and current books.

"Dreams are not as unimportant", she affirms, "as the non-dreamers would have us think." The idealist, the man who dreams better and bolder dreams than the rest, is scoffed at by the "practical" man of affairs, but his dreams may be true dreams, more practical sometimes than the latter's matter-of-fact hard-headedness. The architect who provides the idea for the builder to work out in brick and stone is a dreamer, if you will, but his rôle is no less practical than the builder's own. And woe to the builder who works without a plan!

The intellectual who would discharge his proper function of assisting in the understanding of the world we live in, so that he may help the men and women of his time to a better control of that world, has two primary obligations, writes Harold J. Laski in "The Duty of the Intellectual Now". (*Harper's Magazine*, December 1939)

One of these—direct assistance in the battle for mental and moral freedom as the condition indispensable to the proper discharge of the intellectual's function as leader of thought—we may here take for granted and confine our attention to the first of the primary obligations which Mr. Laski names :—

He must have an ideal pattern of the world in his head for action about which he feels a definite and personal responsibility.

Mr. Laski is convinced of the power of thought.

In the world generally, and in an insecure world of crisis above all, it matters profoundly what people think; and, if it does so matter, it is important to do all we can to see that the world they think about is a better world because of their thinking.

What people think does indeed matter profoundly, to themselves and to the

rest of the world as well. To themselves, because thoughts lay the foundations of future actions. It is dangerous for a man to take the position that so long as his outward expressions are unexceptionable he may feel and think what he likes. Mr. Laski declares that there is in fact no serious object of contemplation, decisions upon which do not make a difference to our modes of behaviour.

What people think matters to others because thoughts, immaterial though they are, are highly contagious. The thoughts, doctrines and beliefs of men of low character, moreover, are as easily reflected in other minds as those of more cultured persons; hence the intellectual may not complacently assume that he has done his full duty when he has directed his own thought aright. It is his duty, Mr. Laski insists, to influence the minds of those he teaches in the direction of what he believes to be truth.

Browning has summed up with a poet's insight the paramount importance of what man thinks :—

> The highest faith makes still the highest man;
> For we grow like the things our souls believe,
> And rise or sink, as we aim, high or low.

Mr. J. B. Priestley, writing on "The War—and After" in the first issue of *Horizon* (January 1940), considers the idea of Federal Union, as a form the new world order might take, from a salutary point of view. He questions not what such a federation might give to Britain, but what Britain would be able to contribute to it.

> Before Britain takes its place in a federation of democracies, it would do no harm if Britain became a good deal more truly democratic than it is at present. For years now it has been sliding back from rather than achieving a true democracy. . . . I would hesitate to saddle any federation with the Britain we have now. The political, financial and social engine badly needs overhauling.

He believes the chance "of transforming the British Empire into something nearer what it pretends to be" will be better when Nazism is overcome, but he has long been in favour of that transformation. His article, however, reaches deeper levels; it challenges the very assumptions that underlie modern civilization.

> It may be, however, that there is something in the modern world, no matter whether it accepts capitalist democracy, communism, Nazism, Fascism, that is bent on rapidly reducing the number of the healthy-minded, is addling the wits of man, is making it harder and harder to be easy, merry, affectionate and wise. It may be that all this fuss about machinery does some damage to the imagination, that life in our huge idiotic cities poisons the psyche, that too many people secretly regard their own activities with contempt, that we are creating an atmosphere, in peace as well as in war, in which the spirit cannot flower freely, that our inability to answer the major questions of life and our frequent pretence that therefore they do not still exist are producing profound and terrible conflicts. Perhaps where we need it most, we have no Maginot Line.

Mr. Priestley points tentatively to a way out, once the lowest scale of living is raised, in "a non-economic theory of human life". It is an interesting question that he raises: "What happens if we drop the idea that man is primarily a producer and consumer?" What happens if that idea is generally held has been amply demonstrated. Who is to blame? Not primarily the economists. They have but carried to its legitimate conclusion the concept of man as a thinking animal, which has well-nigh throttled spirituality in the West. The need to get rid of this soul-killing doctrine is obvious to more than Mr. Priestley, but something must be put in its place. The fundamental ideas about the nature of man and the purpose of existence are the root which feeds the social, political and economic activities of any era. Present conditions being what they are, the nature of man obviously calls for redefinition.

To repudiate the economic theory of human life is to renounce materialism and all its works. Either production and consumption are indeed the chief ends of man, or else man is not primarily his body but the consciousness that ensouls

it. The corrective to materialism lies in the ancient concept that men are gods in the process of unfolding their innate divinity; its general acceptance would transform the world.

Sanity and tolerance distinguish an article by Prof. J. H. Muirhead in *Philosophy* for January 1940, "With Whom Are We at War?" If, he writes, the ten millions of Nazi-educated youth must be regarded as enemies in the present war, along with the rulers of present-day Germany,

> it is the saddest of necessities, and only brings home to us from another side the organic unity that pervades human society: "The parents have eaten sour grapes and the children's teeth are set on edge." But some comfort comes from the realization that the same organic unity pervades the soul of the individual. It is not with the whole soul of each that we are at war, but with that superficial part of it which has fallen a victim to the temptation of "thinking with its blood" and not with its brains.

The whole history of human progress could be written in terms of the slow overcoming of the temptation to "think with the blood", *i.e.*, of substituting reason for animal emotion in making decisions, of establishing the hegemony of the higher nature in man. But let us not fall into hypocrisy and assume that driving the demon out from the souls of the enemy is our primary concern. Let us rather give our attention first to the devil in our own blood before we assume the rôle of public exorcist. In the ranks of the democracies, nay, in the souls even of those who guide their policies, is the battle of the higher against the lower nature finished and the victory won?

> Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own.

Professor Muirhead honestly refuses to believe that the Germans as a race, for all their temperamental peculiarities, "are made of a different clay from ourselves". Winning the war is one thing; ability to win also the peace that will follow it is another and will depend upon the attitude of the victors towards the conquered. While uncompromising in his opposition to the Nazi ideology and to those who have imposed it upon the German masses, he believes it is possible "to disabuse our minds of all theoretic fallacies as to the existence of any essential differences between the fundamental traits of human nature as it exists in Germans and in ourselves". We can have faith, Professor Muirhead holds, in the possibility of opening a way, at the end of the war, for these traits to reassert themselves in a co-operative effort in the interest of a state of European society [why European only?] in which war will be regarded as the failure of politics.

Implicit in every partial brotherhood is, at the worst, hostility, at the best, indifference to those outside its pale. It is therefore with lack of enthusiasm if not with positive apprehension that the subject peoples of the world note the increasing popularity of the latest political catchword, "a Federated Europe". Where do their rights come in under such a scheme? Does it contemplate no rectification of prevailing injustices in which the proposed members of such a federation are involved but from which distant peoples are the sufferers?

Fortunately the anomaly and the danger are apparent not alone to those whom the project threatens. Mr. H. G. Wells dissociated himself from the movement with clarity and vigour in a speech in London on the 5th of December at a P.E.N. Club causerie on Federal Union, which is reported in the *News Chronicle*. While approving in principle a "federal, free, Socialist World State", he refused point-blank to "play with any of these time-wasting half-measures". "These half-way houses" he pronounced "refuges for the mentally indolent".

> I won't say I approve of any system of federation whatever unless it is accompanied by a declaration of, and insistence on, the rights of man all over the world.

Those who call themselves democrats but contemplate with complacency a Federated Europe composed in part of

Imperialist Powers would do well to revise their ideas of democracy in the light of the simple but far reaching definition of the great emancipator who banished personal slavery from its last great stronghold in America. Lincoln declared:

> No man is good enough to govern another man without that other's consent....As I would not be a slave, so I would not be a master. This expresses my idea of democracy.

The Maghotsava number, a special enlarged issue of *The Indian Messenger*, considering "The Menace of Communalism", its cause and its cure, denounces separate electorates as the root cause of the existing communal situation.

The real remedy for the present communal tension, as the article brings out, is the recognition of the universal character of the problems with which India has to deal. "The economic and other interests of man reck of no communal barriers." Neither cholera nor malaria nor trade depressions are selective in their operation along communal lines. The low standard of living enforced by the general poverty bears alike upon Hindu, Muslim, Christian, Jain, Sikh, Jew. It would be difficult to name a single major problem the solution of which concerns but one community. The prevalence of preventable disease, low wages, unemployment, indebtedness, inadequate transportation and marketing facilities, illiteracy, restrictions upon freedom of speech, bad housing—which of these are peculiar to Hindus and which to Muslims? The most apprehensive and vociferous champions of the interests of the minorities do not really fear that a solution of any of these problems might profit only the majority community in any province. That legislation might be passed lifting the debt burden from Muslim cultivators but not from Hindus, that disease-prevention measures might apply to Hindus alone or a minimum wage or unemployment insurance to Christians only—such notions pass the wildest flights of demagogue alarmism.

The problems, then, which India faces are universal problems. Do they not therefore call for universal handling, for handling, that is to say, in the light of universal principles? The writer in *The Indian Messenger* advocates inculcating from childhood the fundamental similarity which underlies the apparent conflict of India's races, creeds and cultures. Hindus and Muslims, he declares, should try to understand the fundamental aspects of each other's culture; finding them so like the basic aspects of their own "is sure to dissipate all distrust, rancour, and bitterness".

> India has lost the synthetic vision which was hers in the ancient days—the vision of the fundamental unity of life and existence,—and this vision must be restored to her before she can attain true progress.

Brevet-Colonel R. N. Chopra, whose important work on the indigenous drugs of India was reported a few years ago in his book bearing that title (reviewed in THE ARYAN PATH for April 1935), presided over the Fifth Annual General Meeting of the National Institute of Sciences of India, which was held at Madras on January 2nd. In his presidential address, reported in *The Hindu*, Dr. Chopra stressed the importance of developing the natural medicinal resources of this country.

> Nearly three-fourths of the drugs mentioned in the British and other Pharmacopœias grew in a state of nature and others could be easily grown....If these resources could be utilised and the finished products manufactured, treatment of many diseases could be brought within the means of the Indian masses, whose economic condition was unfortunately of a very low order.

This country, he declared, was "a veritable emporium of drugs", but the vast vegetable resources were not being properly exploited to the best advantage of the people. In his book referred to above, Dr. Chopra took the position that "old systems cannot be summarily condemned as useless" and expressed his conviction that the time was ripe for a re-investigation of the ancient system of the Ayurveda. In this address he mentioned that the literature of indigenous medicine ascribes medicinal properties to more than 2,000 plants out of the

approximately 11,000 species found in India. It speaks well for the industry of Brevet-Colonel Chopra and his associates that specimen sheets of about 1,600 species of plants with alleged medicinal or toxic properties have already been collected.

Only less important from an economic point of view is the study of plants which have insecticidal and insect-repellent properties and from which insecticides within the very limited means of the masses might be produced. Tremendous losses are inflicted upon India annually by insects, estimated, Dr. Chopra mentioned, at over a million and a half of human lives and two thousand million rupees.

Much of the necessary investigation along these and other important lines awaits the more generous subsidizing of research by the Government of India and the Provincial Governments. The plea of poverty in extenuation of failure to provide adequate research subsidies bespeaks inadequate visualization of the economic as well as the physical and social dividends which such an investment may be expected to yield.

We do not, however, favour India's giving scientific investigators in all lines the free rein they have had in the West. Laboratory investigation of the toxic properties of plants, for example, may conceivably inflict upon helpless animals sufferings only less than those in the iniquitous vivisection laboratories and in poison-gas experiments. The necessary supervision must be provided to insure that such research shall be as humane as possible and that the endless repetition of experiments and needless duplication between different institutions shall be avoided by adequate planning and correlation of efforts.

The seriousness of the task entrusted to primary school teachers was Sir S. Radhakrishnan's theme at the Calcutta Corporation Teachers' Conference on January 22nd. (*The Calcutta Municipal Gazette*) Children are placed in the primary teachers' hands at the most impressionable period of their lives, and the training which they receive will determine to a large extent whether or not they will be able to raise the country to a higher plane a generation later. The bringing about of a better social order, he declared, depended on giving the children right ideas. "Ideas make men and propagators of ideas are teachers."

As Marcus Aurelius put it, "Your manners will depend very much upon the quality of what you frequently think on; for the soul is as it were tinged with the colour and complexion of thought." The reformation and regeneration of a country indeed depends largely if not solely upon the way the people think, in determining which education plays a major part.

Sir Sarvepalli made a plea for adequate compensation for teachers and for entrusting the vital rôle of education "to capable and efficient men who understand child psychology, who understand the direction in which the child's mind is to be moulded, who understand the great destiny to which we are working in this country, the achievement of national unity". On another occasion, also at Calcutta, presiding over the Inter-Universities Debate, Sir S. Radhakrishnan referred to the importance of the right mental attitude.

It was no use fighting fascism in the political sphere, while they developed fascism of the mind which was more intolerable and more dangerous than political fascism.

In a more than half-facetious "Defence of Pretence" in *The Manchester Guardian* for 13th December 1939, Mr. Ivor Brown upholds seeming hypocrisy as indispensable to good manners and common courtesy, maintaining that to suppress hostility and contempt and to pretend an amiability and a gaiety that one does not feel are in the interest of living peaceably together. "Is it", he demands, "hypocritical to repress fatigue and disgust with those who weary and offend you?" The Greek word "hypocrite" originally meant simply one who played a part on the stage. Is it demoralizing, as some moralists claim,

to play a part at all, whether on or off the stage? Is all acting reprehensible?

The oldest acting in the world cannot be so characterized. The most ancient drama known to history is that of the Mysteries of every country, those dramatic performances in which the hierophants and the neophytes enacted the mysteries of cosmogenesis and of nature in general, taking the parts of gods and goddesses and giving supposed scenes from their lives to bring out allegorically various truths, such as the nature of the human spirit, its relation to the body and how purification and restoration to higher life can be achieved. Plato, who, Mr. Ivor Brown mentions, condemned acting as a form of falsehood, held the Mysteries in high veneration as religious, moral and beneficent as a school of ethics.

Acting on the public stage may exert an elevating influence. By holding up the mirror to human nature and to the existing order the drama sometimes gives the needed impetus for individual and social reform. It may interpret distant peoples to each other and so promote brotherhood; it may broaden the temporal horizon by making past ages live again; it may show war and exploitation in all their naked ugliness and so produce a reaction against them; it may raise the consciousness of the audience by introducing the mystic or the spiritual element.

Few would dispute the propositions that acting a part in such a drama is a contribution to the elevation of the race and that playing a part in a debasing play is essentially immoral. It comes down to a question of what part we play. And the same applies to social conduct. Frankness and honesty do not demand, as Mr. Brown suggests, rude and offensive conduct towards those whom one does not fancy. The Latin derivation of the word "personality" is suggestive. "Persona" meant a mask worn by an actor. It is when man acts as the personality that he is playing a false part, that he is a hypocrite in the original as well as the derived sense of the word. It is that mask, the personality, that feels the resentments, the antagonisms, the despondency that seem to call for dissimulation on pain of breach of the proprieties. Pretence is as impossible to the soul, the real man, as it is unnecessary. When that soul succeeds in expressing itself through the personality, the conduct is both courteous and frank.

A defence of the study of ancient history, a paper read by G. H. Stevenson to the "Greats Society" in Rhodes House, Oxford, is published in *The Contemporary Review* for December under the caption, "Ancient History and Modern Analogies".

It is admitted by those who have concerned themselves with comparatively recent times that they are not qualified to act as mentors to contemporary statesmen. If the study of history is to make any contribution to "citizenship", it seems to be at least possible that this contribution may be derived as well from a knowledge of ancient as of modern times.

Among the claims advanced for the study of ancient history are that it trains the critical sense so that its students instinctively distrust statements made on inadequate evidence and so are unlikely to fall victims to propaganda, and that it gives the lesson that "in the problems of to-day there is little that is new" and so qualifies its students to pass "a sane and tolerant judgment on the attempts of modern statesmen to deal with situations which in some form have often arisen in the past".

Parallels to almost all the problems of to-day may be found in Ancient History. The study of Ancient Philosophy is often defended on the ground that we find in it a discussion of problems of perennial interest, expressed in relatively simple language, free from the technical terms which have done at least as much to obscure as to clarify thought. The study of Ancient History may well be defended on similar grounds.

It is difficult to see things close to us in time or space in the perspective which the long view affords. Sometimes we can read the lessons of our own errors of judgment only after the lapse of years. Retrospection, therefore, is excellent, and retrospection in the wider sense includes

the study of ancient history. We can learn from the successes of the past, and also from its failures. Incidentally, acquaintance with the achievements of the ancients in so many lines should afford relief from megalomania such as that from which modern science suffers.

Human nature in general, however, was no different a million years ago. Prejudice based upon selfishness, pride and stubborn resistance to Truth if it should threaten to upset cherished notions—those were dominant characteristics of the masses in ancient times as they are to-day. It is not, therefore, only from the study of how ordinary men and women—perchance, indeed, ourselves—dealt with the problems of their age, problems so very like our own, that we can hope to find the way out of our difficulties. The stream of ancient history bears to us, however, amidst all the flotsam and jetsam, the priceless reflections of men of olden times who saw the truth and looked into the ultimate principles of things. When their injunctions were heeded humanity prospered, as in the traditional Ram-Raj and in the reign of Asoka ; when the ethics they taught were neglected, calamity followed.

There is, as Mr. Stevenson indicates, a relation between the study of ancient history and that of ancient philosophy. One of the greatest services that the former can render is to lead us to the ancient springs of thought. For, as Coleridge has written :—

> To him that knoweth not the port to which he is bound, no wind can be favourable ; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright.

That foreign domination has spelt the cultural and spiritual ruin of India no less than her economic and political degradation is maintained by Gandhiji in *Harijan* for 3rd February. He admits that the cultural and spiritual surrender has been voluntary but declares that it is none the less galling or degrading for that.

> A victim's conquest is complete when he hugs the chains that bind him and begins to imitate the manners and customs of his captor.

We are all only too familiar with the blind aping of the alien culture in our great cities, be the customs imitated good, bad, or indifferent. That has been one unfortunate effect of Western education upon a large section of urban Indian youth. But because that education has been imparted in a foreign tongue it has had also the more drastic effect of divorcing educated India from the masses. Gandhiji continues :—

> I have given only casual illustrations of the cultural conquest. The tragedy is much deeper than I have depicted. Should Englishmen take pride in the fact that many educated Indians cannot express themselves sufficiently in their own mother tongues, and that they have to transmit their inmost thoughts to their dear ones in the English language? I ask them to realise with me the enormity of the ruination of culture that this fact means. Many educated Indians have become *saheblogs* in their own land, and there is no living contact between them and the masses.

Educated men are the natural leaders of the people. A breach between the two groups is as sad as a family estrangement, nay, as dereliction by the elders while their charges are still in need of their care and guidance. How can the educated lead or the people follow unless the former speak in a language which the masses can understand? The problem is not only one of restoring the Indian languages to their rightful position, but also one of recognition by the educated of the responsibility inseparable from privilege of any kind—even the privilege of a Western education, which enables one to appreciate and to benefit from the beauties, for example, of English literature, and should pave the way for making the mind cosmopolitan and international. The wealth of the international spirit, however, cannot come to the man who, cultivating the foreign, fails to honour and to assimilate the native culture.

Only two books by Indians are reviewed in the first issue of *Philosophic Abstracts*, edited by Dagobert D. Runes (884 Riverside Drive, New York City),

And the abstracts of Nalini Kanta Brahma's *Causality and Science* and Jwala Prasad's *Indian Epistemology* appear as exotics in the "United States and Great Britain" group. Unsolicited reviews are promised careful attention, so it is hoped that qualified Indian reviewers will insure a better showing for the motherland of philosophy in subsequent numbers of this scholarly international quarterly.

Writing on "Psychologists and Culture" (*Bulletin of the John Rylands Library, Manchester*, October 1939), Prof. T. H. Pear of the University of Manchester examines the pretension of modern psychology to be able to evaluate intelligence and attainment in terms of fixed tests which leave out of account many of the factors of cardinal importance, such as adaptability, understanding, sympathy, etc.

Most significant for India is the challenge of J. C. Hill, which Professor Pear quotes with approval, of the mental tester's view that "intelligence is the kind of intelligence academic people have, and that skill in making things, in driving a bus, in demolishing houses, in getting on with people, is an inferior kind of mental ability....There appears to be little positive correlation between academic skill and skill in plumbing, paper-hanging, carpentry, building ships and engines, skating, dancing, acting, scrubbing floors, and so on."

Misunderstanding of the true basis of the caste system in Hinduism has led to contempt for so-called menial tasks, which, coupled with the exaggerated regard, imported with our educational system, for professional and clerical posts, is responsible for much of our economic maladjustment and social friction. India needs to abandon the false notion that it is the occupation which measures the dignity of the man and to recognize that *it is the man who determines the dignity of the occupation.* Mrs. Naidu struck this important note in her recent Nagpur Convocation Address, when she urged the graduates all to serve in some capacity.

"Commerce and industry, trades and crafts, everything comes within our purview. The first thing that we have to do is to put off our false pride: 'I am a B.Sc.; how shall I demean myself with this work?' Oh! how shall the work be demeaned by such a mean spirit as that? The man who adds dignity to his work is the man who makes work great, whatever it is."

As Dr. A. K. Coomaraswamy wrote in *Indian Art and Letters* a few years ago,

"The function itself (*svadharma*), however "menial" or "commercial", is strictly speaking a "way" (*mārga*), so that it is not by engaging in other work to which a higher or lower social prestige may attach, but to the extent that a man approaches perfection in his own work and understands its spiritual significance that he can *rise above himself*—an ambition to *rise above his fellows* having then no longer any real meaning."

"The best insurance against old age is an open mind", declared Dr. William Lyon Phelps, Professor Emeritus of Yale University, in an interview for *The New York Times Magazine* of 7th January. "The more varied one's interests, the longer one will stay young."

Guy de Maupassant, in speaking of cemeteries, said "The people in them are not reading newspapers." Unfortunately, there are some people who are not in cemeteries who are interested solely in one subject, and who, so far as other things are concerned, might just as well be in cemeteries.

An open mind has kept India young down the centuries. It has foes to-day in the orthodox leaders of thought, who would like to prevent the people from seeing in more than one direction. India, on pain of senescence, must firmly reject the blinkers which those leaders urge upon her and insist upon retaining her perennial youth.